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MR. CARLYLE'S LECTURES ON HEROES, HERO-WORSHIP, and the HEROIC IN HUMAN HISTORY. Six Lectures to be delivered at 17, Edward-street, Portman-square, at 3 o'clock, p.m., on TUESDAY, May 5, and the succeeding Tuesdays and Fridays, May 12, 19, 26, and June 2, 9, 16, and 23. Tickets and Prospectuses to be had of Mr. Fraser, 25, Regent-street; and at the Lecture Room.

GOVERNESSES AND TEACHERS.—Mons. F. DE PORQUET, Author of "Le Trésor de l'Écolier Français; or, the Art of Turning English into French at Sight," informs those who are averse to the medium of agents, that he keeps a LIST of clever TEACHERS and excellent GOVERNESSES. Attendance from 10 till 4 daily.—All letters, post paid, stating qualifications required, attended to.
11, Tavistock-street, Covent-garden.

THE REV. G. W. PHILIP, Kew Green, Surrey, is desirous of taking under his charge SIX PUPILS to be educated in the Greek and Latin, French and German Languages, Physiology, Natural Philosophy, History, Geography, Mathematics, Belles-Lettres, and Composition, &c. The limited number of Pupils will enable Mr. Philip to treat them in all respects as members of a family, to accompany them in the healthy and beautiful walks which the neighbourhood affords, and to take them occasionally to the Metropolis, where they may have the advantage of those valuable institutions, which are available only to Pupils in and about London. Each Pupil will have a separate bed.
Terms for Board and Education, Sixty Guineas per annum; Washing, One Guinea per quarter.
References are kindly permitted to Rev. Dr. T. Rees, 23, Vohm-place; and Daniel Lister, Esq., 23, Berkeley-square, London.

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Sales by Auction.

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By Mr. SOUTHGATE, at his Rooms, on WEDNESDAY, April 12th, and following day.

A MISCELLANEOUS COLLECTION of Books and Manuscripts, including the Hebrew and Syriac Bibles, and MSS. of the late Mr. THOMAS YEATES, among which are—

Muratori Rerum Italicarum Scriptores, 31 vols., vellum.—Taylor's Hebrew Concordance, 2 vols.—Passionei Lexicon Hebraicum, Galindus, Latino Hebraicum, 2 vols.—Bentley's Vocabulary Portugetica, 4 vols.—Bentley's Vocabulary, 4 vols. russia.—Ware's Chaldean, 2 vols. russia.—Brandt's Ship of Fools, 1600.—Malcolm's Persia, 2 vols. large paper.—Lewis's Topographical Dictionary, 5 vols. russia.—Lloyd's Concise Companion, 4 vols. russia.—Gentleman's Magazine.—Byron's Life and Works, by Moore, 17 vols.—Greek and Latin Tracts, &c.
May be viewed, and Catalogues had at the Rooms.
N.B.—Valuations made of Libraries, Office Furniture, &c.

SALE OF VALUABLE PICTURES AND FINE BRONZES, MANCHESTER.

By Messrs. T. WINSTANLEY & SONS, of LIVERPOOL, at the Market-street Gallery (immediately over the Guardian Newspaper Office), on MONDAY, on THURSDAY NEXT, the 15th, THURSDAY, the 16th, and SATURDAY, the 18th of April, at Eleven punctually each day.

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To be viewed on Monday, the 13th, and Tuesday, the 14th, when Catalogues may be had (price 1s. each) of Messrs. Winstanley, Auctioneers, Paternoster-row, London; of Mr. Aspinwall, and Mr. Grundy, Exchange-street; and of Messrs. T. Winstanley & Sons, 1, Church-lane, Manchester. To prevent information, no person will be admitted to the view or sale without a Catalogue.

THE BRITISH AND AUSTRALASIAN BANK,
55, Moorgate-street, London.—Notice to parties wishing to effect Remittances to New South Wales.—BILLS and LETTERS of CREDIT will be granted by the Directors of the Bank upon Sydney, New South Wales, until further notice, at the rate of 100, for every sum of 100, paid at this Office.

March 16, 1840. FRED. BOUCHER, Managing Director.

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5 ————— six —————
12 ————— twelve —————
And bonds bearing interest at the rate of six per cent. per annum are granted for sums deposited for five years or upwards. The accounts and agencies of joint stock and other country and foreign banks, and of individuals or bodies of persons, undertaken.

Advances of money granted upon the security of landed property in the Australian colonies, and upon consignments of merchandise to or from thence, and generally upon any other securities that may be approved of.

Bills and letters of credit granted at par on the branches of the bank in the above-named colonies.
Bills, notes, drafts, &c. upon parties residing in either of the said colonies, cashed or remitted for collection.

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The remaining shares will be issued until further notice, at a premium of 2l. 10s. per share; and applications for the same, or regarding business, may be made personally, or by letter, to the undersigned, who has resided in Australia.

By order of the Court of Directors,
FRED. BOUCHER, Managing Director.
55, Moorgate-street, London, March 16, 1840.

STANDARD OF ENGLAND LIFE ASSURANCE COMPANY,
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THE VERY ECONOMIC MANAGEMENT of the Institution enables the Directors to offer to the Public the Lowest Rates of Premium, with perfect Security to the Assured; which will be found advantageous in all cases, and especially on Insurances for limited periods.

Liberal Commissions are allowed to Solicitors and Agents.
Increasing Rates of Premium.

Age.	First five Years.	Second five Years.	Third five Years.	Fourth five Years.	Remainder of Life.
20	£10 14	£3 3	£2 1	£1 1	£1 18 10
25	13 6	1 8 7	1 14 5	2 14	2 9 7
30	119 4	1 17 2	2 5 6	2 15 8	3 8 4
40	5 10	2 14 4	5 4 3	3 13 4	5 4 3

By order of the Board of Directors, WM. WRIGHT, Sec.

BRITANNIA LIFE ASSURANCE COMPANY,
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ADVANTAGES OFFERED BY THIS COMPANY.
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Increasing Rates of Premium on a new and remarkable plan, for securing London debts; a less moderate premium being required on a Policy for the whole term of life than in any other Office.

Premiums may be paid either Annually, Half-yearly, or Quarterly, in one sum, or in a limited number of payments.

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All claims payable within one month after proof of death. Medical Attendants remunerated, in all cases, for their reports. A Liberal Commission allowed to Solicitors and Agents.

Age.	1st Five Years.	2nd Five Years.	3rd Five Years.	4th Five Years.	Remainder of Life.
20	£1 14	£1 19	£1 10 11	£1 16 9	£2 3 8
30	1 6 4	1 12 2	1 10 1	2 7 4	2 17 6
40	1 16 1	2 4 4	2 14 6	3 7 3	4 13 4
50	2 16 7	3 9 2	3 5 2	4 13 4	5 13 4

PETER MORRISON, Resident Director.

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2. Charging the lowest rate of premium for the sum assured, thereby in effect giving to every policy holder a fixed and certain bonus without any risk.

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4. Premiums payable Half-yearly or Quarterly.

5. Advances made on Policies when their value exceeds 50l.

6. The Policies of this Office are purchased by the Company.

7. Tables upon an increasing and decreasing scale of payment. In Assurances for advances of money, as security for debts, or when the least present outlay is desirable, the tables and rates of the ARGUS Office are peculiarly calculated to meet the interests of all classes of assurers.

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Age.	For 5 Years.	For 7 Years.	Term of Life.
25	£. s. d.	£. s. d.	£. s. d.
25	1 0 0	1 5 7	1 15 1
30	1 10 0	2 1 1	2 15 10
35	1 3 4	3 13 8	2 5 10
40	1 5 7	1 6 2	2 13 9

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Persons depending on income may, at a comparatively trifling cost, secure a sum sufficient to give all their Sons a Collegiate or Professional Education, and a Portion to each of their Daughters.

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All persons may on easy terms insure their lives at this Office. Examples of Life Insurance, 1000l. at 21—50l. Annual Premium.

Annuitants of all kinds are also granted by the Society. The usual allowance made to Solicitors, to whom, and all other persons arranging Marriage Settlements, or other pecuniary transactions, this Society offers peculiar advantages.

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A MALE.

Age next Birthday.	Annual Premiums payable for 10 Years only.	Annual Premiums payable for 15 Years only.	Annual Premiums payable for 20 Years only.
20	£17 4	£18 4	£14 4
30	12 6	16 2	12 0
40	9 10	11 0	12 4

A FEMALE.

Age next Birthday.	Annual Premiums payable for 10 Years only.	Annual Premiums payable for 15 Years only.	Annual Premiums payable for 20 Years only.
20	£17 2	£18 4	£11 6
30	12 6	17 3	12 0
40	13 17	15 10	13 10

Table of Premiums payable for a fixed number of years only.

Age next Birthday.	Annual Premiums payable for 10 Years only.	Annual Premiums payable for 15 Years only.	Annual Premiums payable for 20 Years only.
20	£17 4	£18 4	£14 4
30	12 6	16 2	12 0
40	9 10	11 0	12 4

A FEMALE.

Age next Birthday.	Annual Premiums payable for 10 Years only.	Annual Premiums payable for 15 Years only.	Annual Premiums payable for 20 Years only.
20	£17 2	£18 4	£11 6
30	12 6	17 3	12 0
40	13 17	15 10	13 10

Table of Premiums payable on a Seven Years' ascending Scale.

Age next Birthday.	Annual Premiums payable for 7 Years.	Annual Premiums payable for 14 Years.	Annual Premiums payable for 21 Years.
20	£14 0	£19 0	£16 8
30	11 0	17 0	14 0
40	11 3	17 3	14 0

A FEMALE.

Age next Birthday.	Annual Premiums payable for 7 Years.	Annual Premiums payable for 14 Years.	Annual Premiums payable for 21 Years.
20	£14 0	£19 0	£16 8
30	11 0	17 0	14 0
40	11 3	17 3	14 0

Table of Premiums payable on a Seven Years' descending Scale.

Age next Birthday.	Annual Premiums payable for 7 Years.	Annual Premiums payable for 14 Years.	Annual Premiums payable for 21 Years.
20	£14 0	£19 0	£16 8
30	11 0	17 0	14 0
40	11 3	17 3	14 0

A FEMALE.

Age next Birthday.	Annual Premiums payable for 7 Years.	Annual Premiums payable for 14 Years.	Annual Premiums payable for 21 Years.
20	£14 0	£19 0	£16 8
30	11 0	17 0	14 0
40	11 3	17 3	14 0

Insurances of the following description may also be effected at this Office, viz.: On the First Death of Two Lives; on the Longest of Three Lives; on the First Death of Three Lives; on the Longest of Three Lives; on the Decrease of ONE LIFE before another. ANNUITIES AND REVERSIONS PURCHASED AND ANNUITIES GRANTED.

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UNITED KINGDOM LIFE ASSURANCE COMPANY.

8, Waterloo-place, Pall Mall, London.
The first Septennial Division of Profits of this Company will be declared in the ensuing year on all Policies of the participating class effected previous to the 31st December, 1840. Parties, therefore, who wish to insure their Lives, should avail themselves of the opportunity they now have of sharing in the bonus so soon to be declared by immediately making proposals.

The following are the Annual Premiums for the assurance of 100*l.* for the whole period of life, on which half credit may be allowed for five years; which credit may remain at five per cent. interest, to be deducted at death from the sum insured:—

Age.	Without Profits.	With Profits.
20.....	£1 13 0	£1 18 0 per Cent.
25.....	2 10 0	2 10 0
30.....	2 19 0	3 3 4
35.....	4 6 0	4 10 0
40.....	2 19 0	3 3 4
45.....	2 19 0	3 3 4

Annual Premium for assuring 100*l.* payable at a fixed age, or at death, should it occur before the party attains that age:—

Age to be attained.	Age to be attained.	Age to be attained.
60.....	£2 6 1	£2 2 4
65.....	3 2 10	3 15 2
70.....	4 19 0	5 0 3
75.....	10 11 10	7 8 1
80.....	10 11 10	7 8 1

EXAMPLE.—A person aged 25, by paying an annual premium of 3*l.*, becomes entitled to 100*l.* on his attaining the age of 70, or to the same sum should he die before arriving at that age.

For the convenience of parties residing in the City, they may make their appearance and pass the medical examination before the Agents, Edward Frederick Leeks, Esq., 4, Scots-yard, Bush Lane, Cannon-street, and S. F. Youde, Esq., Surgeon, 9, Old Jewry. Every information will be afforded on application to the Resident Director, Edward Boyd, Esq., No. 8, Waterloo-place. Proposals may be accepted on Wednesday at 2 o'clock, and any other day appearance may be made at half-past 2 o'clock, when Frederick Hale Thomson, Esq., the Company's Surgeon, is in attendance.
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LONDON, SATURDAY, APRIL 11, 1840.

REVIEWS

The Oration of Demosthenes upon the Crown, translated into English, with Notes, and the Greek Text, with various Readings selected from Wolff, Taylor, Reiske, and others. By Henry Lord Brougham, F.R.S. Knight & Co.

IN poetry and eloquence the ancients enjoy this advantage over us, that having by right of primogeniture obtained possession of originality, they have left to us the work of imitation, which is apt to fix the attention on the external graces of composition in a degree unfavourable to the attainment of true excellence. The study of models has a constant tendency to lead us away from nature in the cultivation of art, and filling the mind with examples of the grand or beautiful, so to overpower it with precedents as to make genuine feeling at length give way to conventional ideas. In short, the ancients studied nature, whereas we study them; and are content to submit to an authority which, though it may check our reason, sets no firm restraint on our fantasies. It is no wonder, therefore, that we so often run into all the errors of artificial habits. When the savage thinks of setting himself off, he tattoos his body, or paints it in various patterns; he bores holes in his nose and lips, wherein he sticks pegs, or buttons if he can procure them; he files his teeth to a point, or stains them black; he beplasters his head with clay or grease till it seems to attain an unnatural magnitude; and, finally, he loads his arms and legs with metal rings. Thus arrayed, he fancies that his looks are more terrible or more attractive, and it would be no easy matter to convince him that he has not succeeded in heightening the elegance and symmetry bestowed by nature on the human form. So it is in matters of literary taste: the love of embellishment soon grows into a vice, which reaches the understanding, and corrupts every perception. While he who strains after the praise of originality, or of rich fancy, who tortures phrases, and knows no difference between ideas and their verbal signs, can never be brought to perceive that the best style is that which attracts least attention, and which, like a pure atmosphere, transmitting and not intercepting the light, shows all objects distinctly, while it remains itself invisible.

Since language is, in its origin, all figurative, the imagery naturally belonging to it is best brought out by mere purity of diction. The force of this observation might be well shown from the example of the ancients, particularly Demosthenes, who seems to have had a deep dread of the impertinencies of language, and who cultivated a plainness and transparency of style apparently not fully recognized nor appreciated by his modern readers. In one of Mr. W. S. Landor's 'Imaginary Conversations,' Demosthenes is introduced speaking altogether in tropes: yet there is no writer, of any age, who has so little of rhetorical ornament as the greatest of the Greek orators. It would be vain to think of inducing our poets of the present day to return to the simplicity of the Greeks. What modern genius would now deign, as Homer did, to offer to the world the first canto of an epic poem unadorned by a single simile? Still more difficult, perhaps, would it be to bring our rising orators to model their style on the severe plainness of Demosthenes. Yet the study of that great master would be advantageous, even if it yielded nothing more than the proof that the fame of the most perfect eloquence does not wait on prolix or artificial style. Among his English translators, Lord Brougham has certainly paid most attention to the character of his style, and has been most

careful to preserve it. His Lordship's good taste and reverence of his great original, have also made him adhere to the Greek text, and endeavour to render it as literally as possible. These merits, nevertheless, important as they are, cannot conceal the many deficiencies of a work which is the fruit rather of predilection and habitual activity of mind, than of the special studies essentially required for it. But, before proceeding to examine his Lordship's translation, we shall glance at some topics of the Introduction.

"No one can deny (hesays) a great knowledge of the Greek language to such men as Leland, and Francis, and Cesarotti, and Millot; nor indeed is Dawson in this respect at all deficient; while Wolff and Taylor must be admitted to have been among the most perfect masters of it. That both Leland and Francis, too, had very considerable power over the English language, it would be absurd to deny; many passages have been rendered by both with success, some with great felicity. But one qualification for this task all those translators equally wanted; none of them had any practical experience of oratory; none of them had the habit of addressing popular assemblies, or even judicial bodies; none of them were orators either accidentally or by profession."

He again observes, that "the translators of Demosthenes betray at every step their imperfect acquaintance with the art of oratory." And what has a translator to do with the art of oratory, so far as oratory is something more than a trick of words? His business is to express, in one language, with perfect fidelity, both as to form and matter, what he finds already written in another. Nor is he likely to derive from the practice of public speaking that fine command of words requisite for the due performance of his task, any more than a deep insight into the sense of his author. The practical orator soon gets rid of all fastidious delicacy in the choice of terms; he acquires a confidence akin to that of the versifier—

Who faggotted his notions as they fell,
And if they rhymed and rattled, all was well.

It is unwarrantable pretence to say that the resources of language are known only to great orators. Neither is it correct to assume that the spirit of Demosthenes is more likely to be caught by one practised in modern eloquence. An imitation of the Greek orator in the British senate, whatever his noble translator may say to the contrary, would prove a total failure. Between modern oratory and that of the ancient Greeks there is so wide a difference of character, that the practice of the former would perhaps disqualify rather than fit one for the task of faithfully translating the latter. Those who have best succeeded in rendering, in a modern language, the 'Oration on the Crown,' are certain German scholars, (among whom F. von Raumer deserves especial mention), not "orators either by accident or profession." Nor can we patiently allow Lord Brougham the benefit of an insinuated parallel between himself and the greatest of the Attic orators. The prolix, amplifying, discursive style of his Lordship, adapted as it is to parliamentary debating, as well as to forensic pleading, bears no comparison with the rapid and full stream of the old Greek's eloquence. The former often reminds us of "the hairy strength" of that "lubber fiend," whose dexterity in threshing is so well commemorated. The other has something godlike in his union of strength and grace—agility of limb and haughty carriage.

In a note on Cesarotti, Lord Brougham remarks,—“His translation will stand a comparison with any other; it is indeed, in many respects, deserving of much admiration; and, as far as a foreigner may judge, it stands very much out from the common level of Italian prose. The Abate's taste, however, is often at fault.” We know not exactly what his Lordship means by “the common level of Italian prose;” but certain

we are, that an attempt to render in any but the common language an author so careful above all things to avoid grandiloquence, is a proof of want of good taste and discernment. And has Lord Brougham then failed to perceive that the language of Cesarotti's translation is antiquated Italian, and different from that of his notes? Surely he must have read the 'Illustrations of Childe Harold,' where the Abate's travestie of Grecian eloquence is severely castigated. Some Italian critics have insinuated that Cesarotti chose the old language for his translation, in order to disparage the original; but we are disposed rather to conclude that, having but little insight into the merits of the Greek orator, and being fresh from the work of translating 'Ossian,' he innocently thought to give Demosthenes a little of the elevation of Macpherson, and so rose, as our noble translator expresses it, "very much out from the common level of Italian prose."

Again, Lord Brougham, speaking of the laborious scholar Reiske, says,—“Shall I also acknowledge the interest which one naturally takes in honest J. J. Reiske's zeal for the Attic; his truly Germanic devotion to his great work; his abomination of all translations but his own German one?” We are at a loss to discover where Reiske manifests so much zeal for the Attic. In one place, indeed, he says, in his editorial capacity, that the merits of Demosthenes are so generally acknowledged, that to expatiate on them would be like holding a candle to the sun. This is but ambiguous praise. In his translation, however, of the Greek orator, (which Lord Brougham, we fear, has not consulted, for he cites no German translations,) he is more explicit; for there honest J. J. Reiske states the opinion, deservedly locked up in a Gothic idiom, that Demosthenes was a bad politician, a very common kind of a man, and a very common declaimer. Reiske's German translation unites the general correctness with the coarseness of a sound but tasteless scholar. It is remarkable enough, that among all the translators of Demosthenes, (and we can reckon up nearly forty of them,) those two only who were dull enough to entertain a mean opinion of the ancient orator, have had the good fortune to receive his Lordship's commendation. Cesarotti, in a letter to Lord Harvey, Bishop of Derry, thus expresses himself:—“Whatever pedants may say, I do not think him (Demosthenes) so great nor consummate an orator. I have already had some skirmishes on this score with small critics; and although I shall do my best to make him relished in my translation, I am determined to have my revenge in the notes.” He was too prudent, however, to put this threat in execution; and hence Lord Brougham has remained ignorant of the obtuseness of the man who raised the Attic orator on stilts, “very much out from the common level of Italian prose.”

We shall now proceed to examine his Lordship's translation; and that we may not incur the suspicion of singling out the faulty passages, we shall take two or three consecutive paragraphs at the commencement of the Oration, for the analysis whereon to ground our opinion. If we afterwards glance at some of the remarkable passages in the harangue, the translator will, of course, find his advantage therein. Hear, then, the opening words of the English Demosthenes:

“Let me begin, Men of Athens, by imploring of all the Heavenly Powers that the same kindly sentiments which I have throughout my public life cherished towards this country and each of you, may now by you be shown towards me in the present contest! Next, I beseech them to grant, what so nearly concerns yourselves, your religion, and your reputation, that you may not take council of my adversary touching the course to be pursued in hearing my de-

fence—that would indeed be hard!—but that you may regard the laws and your oaths, which, among so many other just rules, lay down this,—that both sides shall equally be heard! Nor does this merely import that no one shall be prejudged, or that equal favour shall be extended to both parties; it also implies that each antagonist shall have free scope in pursuing whatever method and line of defence he may be pleased to prefer."

Let me begin! What? a speech? No, surely Demosthenes was too well versed in the secrets of the oratorical art, to intimate to his audience that he was going to treat them to a speech. There is nothing in the original that can warrant these awkward words. But Demosthenes is made to begin by "imploping the Heavenly Powers." This savours a little of rant; it certainly is not the simple language of earnest prayer, nor of the original. The orator prays, not implores (the ordinary term *εὐχαίρει* is here used) the gods, all (male) and all (female). Von Raumer translates these words (*πᾶσι καὶ πάσαις*), 'the gods and goddesses,' thereby losing, like Lord Brougham, the force of the idiom, which, peculiarly emphatic, (all and all), and yet not above the level of common language, creates a pause by the simplest means. The rhetorical effect of these words may be imitated in English by a somewhat similar idiom. Demosthenes rarely uses exaggerated phrases, but least of all at the beginning of his harangues; he bespeaks the favour of his audience in the most moderate and unpretending language: hence, perhaps, the good-will (*εὖνοίαν*), which he declares, on his part, and demands on theirs, is too positively expressed by "kindly sentiments." But certain it is that his oratorical tact would have been much at fault, if, in professing good-will, and demanding it in return, he had put off the individual, and talked of his "public life;" neither would it have shown his skill, if, abandoning breadth and simplicity of expression, he had pointed his finger at particulars, and said "this country and each of you," instead of "the country and you all." These impertinent ideas, however, and too busy phraseology, belong altogether to the translator; there is no trace of them in the Greek.

Having prayed for the reciprocal good-will of his hearers (not the same, but so much, which intimates its magnitude), the orator next prays for what most, or chiefly, (very weakly rendered, by Lord Brougham, "so nearly") concerns his hearers themselves, and their piety (*εὐσεβίαν*), or state of being pious. The word religion, here chosen by the translator, is an abstract term, unfitted for an appeal to the bosoms of individuals. The modern phrase would be "their spiritual welfare." He prays that they may not take advice from his adversary, but from the laws,—a bold and forcible expression, which Lord Brougham destroys altogether by introducing a second verb, and other needless amplification. The clause "among so many other just rules," falls far short of the meaning of the original, and ought to be "over and above (*πρὸς*) the other maxims of justice;" the implied sense being, that the added rule crowns or completes the whole. We doubt much whether the classical purity of the expression "each antagonist," can be vindicated; but we are quite sure that the phrase "pleased to prefer," is not Attic, nor even good English. We have often smiled on being asked what we were pleased to want; but this cockneyism may perhaps be justified by the custom of London, whereas Lord Brougham's "pleased to prefer" stands on the common law of the Queen's English.

The literal translation of the opening paragraph of this oration, attention being paid in it to the weight and due keeping of the expressions employed, runs as follows:—

First, men of Athens, I pray the gods,—one and all,—that so much good-will as I continually bear to

the country and to you, I may experience from you in this trial! Next, that they may grant you—what most affects yourselves, your religiousness and reputation—not to consult my adversary as to how you ought to hear me (for that indeed, would be a hardship), but the laws and the oath, in which, in addition to the other maxims of justice, this, too, is written, to give both parties an equal hearing: that is, not merely not to condemn beforehand in any particular, nor to show both equal favour, but also, in respect of the course of proceeding and defence, to allow each of the litigants to do as he likes and chooses.

But to proceed with Lord Brougham's version: "Upon the present occasion, Athenians, as in many things, so especially in two of great moment, Æschines has the advantage of me. One is, that we have not the same interests at stake; it is by no means the same thing for me to forfeit your esteem, and for him to fail in his Impeachment. That to me indeed—But I would fain not take so gloomy a view in the outset.—Yet he certainly brings his charge, an unprovoked volunteer. My other disadvantage is, that all men are naturally prone to take pleasure in listening to invective and accusation, and to be disgusted with those who praise themselves. To him, therefore, falls the part which ministers to your gratification, while to me there is only left that which, I may almost say, is distasteful to all. And yet, if from such apprehensions, I were to avoid the subject of my own conduct, I should appear to be without defence against his charges, and without proof that my honours were well earned; although I cannot go over the ground of my councils and my measures without necessarily speaking oftentimes of myself."

Here the first sentence wants the vividness, warmth, and continuity of the original, which literally runs thus, "Many are my disadvantages in this trial, compared to Æschines, O Athenians, but two of them are of great moment; one, that I do not contend for the same stake as he, for it is a very different thing for me to lose your favour, and for him not to carry his Resolution: for to me," &c. The next sentence seems to have baffled the noble translator's comprehension. There is nothing in it to justify the expression "so gloomy a view." The word so translated (*ἐνσχεπείε*) means harsh or disagreeable. The apostrophe shows that the orator's mind, in considering the alternative of his losing the trial, glanced at the public ingratitude, but shrank from naming it. "For to me," he says, "but I will not [how different from the frigid "I would fain not"] say anything disagreeable in beginning the discourse; but his accusation of me is supererogatory; the other," &c. It must be observed that most of the periods and divisions found in the translations of Demosthenes, have no existence in the original. The volubility and rapid delivery practised by the ancient orators, brought within a small space matters which, if separated by slow utterance, would be deficient in visible connexion. Hence it is that the orator, instead of saying with his translator "My other advantage is," goes on simply thus, "the other, that all men naturally listen with pleasure to imputations and accusations, but grow weary of those who praise themselves." Further on, he says, "And yet, if actuated by these scruples, I do not speak of my own conduct, I shall seem to be unable to rebut his charges." Here, again, Lord Brougham abandons the language of reality, and, instead of "I do not speak" (*μὴ λέγω*) and "I shall seem" (*ἐξέω*), he gives us "I were to avoid" and "I should appear."

The way in which the power of the Demosthenic style may be frittered away, by dividing it into periods suited to modern debating, is well exemplified in the fourth paragraph of the translation, which proceeds in this manner:—

"Such then, being my stake in this cause, I conjure and implore of you all alike, to give ear to my defence against these Charges, with that impartiality which the laws enjoin—those laws first given by Solon, one as friendly towards you as he was to all

popular rights—laws which he fixed, not only by engraving them on brazen tables, but by the sanction of the oaths you take when sitting in judgment; not, I verily believe," &c.

Here the orator grows bolder, and no longer praying for the good-will of his audience, he demands a fair trial of his judges in the language of one who asks for what he is entitled to. He resembles an advocate reminding a jury of the terms of their oath, "to well and truly deliver." He does not "conjure and implore," as his translator would make him, but he demands (*ἀξίω*) or requires of his judges, and entreats or begs of them (*ῥοπαι*), in the ordinary colloquial acceptance of that term. He says, "Such then, being the interests involved in this trial, I demand and entreat of you all alike, to hear my defence on the matters laid to my charge, justly, as enjoined by the laws, which Solon, who first established them, the friend of you and of democracy, deemed it right to make paramount not only by writing (or formally enacting) them, but by the swearing of you who sit in judgment," &c. In his version of this sentence, Lord Brougham contrives to repeat twice the word "laws," and he wrests the passage not a little from its clear import, while he completely mars the impetuosity and fiery volubility of the Greek orator.

From the preceding extracts and remarks, it will be apparent that Lord Brougham is frequently obnoxious to the censure with which he himself visits all other translators, of paraphrasing his author. But he errs still oftener by undoing the "*callida junctura*," or nice fitting of the parts, and disturbing the collocation so as to leave on the glowing eloquence of the original too strong an impression of the translator's laborious hand. Moreover, he does not penetrate thoroughly into the meaning of his author, nor into the mysteries of his art. He forgets that, unlike modern orators, who feed the minds of their audience, the ancients fed their ears, and led their minds passive; and that consequently, with them, breaks in the discourse, as well as exaggerated phrases, undid the charm, and set the hearers free. Of the noble translator's inaccuracies our space will allow us to note only those of a pervading kind, such as omitting to give a fixed sense to frequently recurring technical and juridical terms of the greatest weight and importance. Thus, for example, the same term (*ἀγών*) which in page 1 is rendered "a contest," shrinks in page 2 to "an occasion," but in page 3, again, it becomes "an impeachment," and also "a question;" in page 4 it is "a cause;" in page 5 "a conflict." But another term (*πράξη*), differing from the former in sense as much as a Resolution in the House of Commons differs from a Debate, is also translated "impeachment" (pp. 2 and 5) and "cause" (p. 6). It is extraordinary that the learned translator, with all his practice at the Bar and in the Senate, did not perceive the absolute necessity of making up his mind at first starting, as to the nature of the proceeding in which Demosthenes was engaged. What would he say to any Greek translator of his own speeches, who, while making authoritative strictures on the character of the noble Lord's eloquence, should at the same time show a total and resolute ignorance of the meaning of such important words, as prosecution, action, issue, trial, motion, debate, bill, act of parliament, and should translate them at random, rendering them all by *ἀγών*, or any one of them by a variety of names?

Nor is it in technical terms alone that he is at fault. Not only does he call it an impeachment to impugn the character of Demosthenes, while resisting the proposition to bestow honours on him; but the terms denoting the various shades of imputation or of delinquency, (and the whole vocabulary of crimination and abuse is exhausted in this Oration,) are all employed by him with

little fixedness or discrimination. He takes the trouble to inform us in a note that *καταφενδόμεαι* means to lie about; and *διαβάλλω*, to accuse. The former of these words signifies to belie, the latter to backbite, make mischief, or use disparaging language; it is a comprehensive word, reaching even those who "damn with faint praise, assent with civil leer;" but referring to any kind of clandestine or oblique aspersion, it certainly does not refer to open accusation. This word and its derivatives are always mistranslated by Lord Brougham; and, near the beginning of the Oration, where Demosthenes, begging the favour of his audience, is careful to use the most temperate language, he is made to talk of "resisting charges and invectives," where he really speaks of making head (in the feelings of his judges) against the effects of blame (*airiag*) and disparagement (*διαβολαί*): the imputations which he refers to are not of a judicial and open, but of a vague and oblique kind. Our attention is likewise called by a curious note to his Lordship's explanation of the word *κακοήθης* (literally bad-mannered), which he concludes from its contrast with another word in the same sentence (*εὐθεῖς*) to intimate "cunning spite." It is strange how it could have escaped his notice, that the contrast which the orator had in view was rather that of sound than of meaning. The example of Demosthenes may serve to show that false wit, if it fixes attention on particular words and engraves them on the mind, is not to be rejected by the orator. It is not easy to forget Dryden's decried line "Cool was his kitchen, though his brains were hot." The sentence which his Lordship has so oddly annotated is thus translated by him,—"But you, Æschines, with all your crafty malice, have been simple enough to believe, in good sooth," &c. The original may be more accurately rendered thus, "You, Æschines, knave as you are, were yet an arrant simpleton to suppose," &c. But to exhibit the peculiar play of words, we must have recourse to the vocabulary of Kant, and say—"You, Æschines, sharp as you are in practice, were indeed a mere flat to suppose," &c. Thus Lord Brougham's nicely conjectured "cunning spite" vanishes into thin air. But we shall now pass on to a few remarkable passages, characteristic alike of the original and the translation:—

"It thus came to pass, as I conceive, that the people lost their independence through extreme and inopportune sloth, while the leading men, and they who designed to sell everything but themselves, were found to have sold themselves first of all. Instead of friends and guests, names which they prostituted for lucre of gain, they must now be content to hear themselves called parasites, persons accursed, and whatever else fits them best."

Demosthenes does not say that the commonalties (*πλήθους*) lost their independence through but for (*ἀντὶ*) sloth; they sacrificed freedom for the sake of easy-mindedness or caring for nothing, while their leaders, who thought to sell everything but themselves, perceived, or found (not were found), that they were themselves the first sold. In what follows, Lord Brougham has totally lost sight of the sense of the original, and by no means compensates for it, by the introduction of what he probably calls a Saxon idiom, "lucre of gain," but which, to us, appears a pedantic vulgarity of later ages. Demosthenes says, that the corrupt leaders of the commonalties soon felt that they were themselves sold; "for instead of friends and guests, as they used to be addressed while taking the bribes, they now hear themselves called toadies, miscreants, and whatever else befits them." How unlike is this to his Lordship's version. An imperfect perception of the meaning of the Greek, as well as of the art of the orator, is apparent also in the following passage:—

"And then, while such is your own conduct, you

must lay down what sort of person a popular chief ought to be, as if one who had ordered a statue according to a given model should accept it, though made on a different model entirely, or as if public men were to be known by their words and not by their deeds and their measures. And you bawl out, like a strolling player, things whether fit to be spoken or not, and suited to you and your race, not to me."

This is mere nonsense; the word *accept* quite destroys the meaning of the passage. Æschines, having enumerated the qualities of a great statesman, finds Demosthenes deficient in all of them; to which the latter, after some recrimination, replies,—"You, then, having done such things, lay down what a public man ought to be, giving out a statue, as it were, to be made according to a specification, and receiving it home not finished agreeably to that specification, or as if public men were to be known by an abstract system or doctrine (*λόγῳ*), and not by their deeds," &c. He then proceeds,—"And you bawl, as if from a cart, uttering right and wrong, what suits you and your breed, not me." He thus alludes to the cart or chariot used in the processions, hinting at the early life of Æschines, who, as he afterwards tells us, used to assist his mother in her Bacchanal performances; but, only hinting at it, for his progress to the fiercest invective is remarkably soft and subtle, and he repeatedly declares his dislike to that kind of personality, to which Lord Brougham here makes him descend abruptly, in calling his antagonist a strolling player. He goes on in the very next sentence to show the difference between scurrility and solemn inculpation. The halls of justice, he says, were built for the hearing of public not private matters, and "yet," he observes, in conclusion, "Æschines, knowing this full as well as I, has thought proper to play the abusive nimer, not the public accuser." This is another blow at the family profession of Æschines, though still an indirect one. It must be observed, that the verb here used (*ποιεῖν*) refers to those festive processions in which those who took part, chiefly women, exercised an unrestricted licence of language. It can hardly be supposed that Lord Brougham was aware either of the direct meaning or indirect application of this passage when he translated it thus feebly—"Æschines, aware of this, full as well as I am, has rather chosen to make such an exhibition than to prosecute an impeachment."

A little further on, Demosthenes, growing more bitter in every line, declares that he must make some retort for the scurrilities showered on him, and must show "who and of whom is the man who was so ready to make a beginning (*ἀρχή*) of evil speaking." Thus dexterously throwing the odiousness of the personal attack on his antagonist, whom he alleges to be the aggressor, he himself now flings aside all restraint, and pours out an overwhelming tide of bitter invective. Lord Brougham, in anticipating the sally of personality, and in translating the word *ἀρχή*, he is prone, instead of *he begins*, betrays such an imperfect acquaintance with the original text as must preclude his appreciation of the art of the Greek orator, where it is most felicitously exemplified. One specimen of the great Athenian's scurrility must here suffice:—Shall I begin, he says, with your father, who was a slave, &c., or with your mother, "who," as Lord Brougham translates it, "celebrated daily marriages in her lodging-house, at the Temple of Calamites, and brought up your fine figure of a consummate third-rate actor?" The feebleness and obscurity of this version make us doubt whether the translator really understood the original. The Greek word (*χορμήνη*) here rendered by *celebrated*, implies in fact no ceremony at all; and the Attic, and therefore we are bound to believe, polite, orator, plainly says,

"Shall I allude to your mother, who, getting husbands from day to day at a public house, brought you up, fine figure that you are of a tiptop (*ἀκρῶς*) low actor?"

But we have gone far enough in our criticisms on a work for which the alliance of names (and, perhaps we might add, the preëensions) prefixed to it, claims a more than usual share of attention. Lord Brougham, in trying his hand on "the Greatest Oration of the Greatest of Orators," has shown himself decidedly inferior to his task, and to be no superlative translator, however he may rank as a debater. It is true that he is less paraphrastic than the chief of preceding English translators, who frequently ran into paraphrase for the sake of elucidation; nay, he is sometimes even eminently successful; but what signifies an occasional hit among a host of blunders? When we consider that Lord Brougham has meditated this translation nearly eight and twenty years—that he has had respecting it the advice and commendation of lords without number—that he is a celebrated orator, and is supposed to know Greek—and finally, that he has obtained for it the co-operation of the learned master of Rugby School, whether for the purpose of correcting errors or scaring away critics we know not, we cannot help expressing our unfeigned surprise that a work so obviously fitted to be a touchstone of fine perception and power of language, should have been given to the world with so many imperfections by such an author.

These remarks apply merely to the translation of the Greek text. But his Lordship's volume is moreover totally deficient in that historical elucidation which the Oration on the Crown, taken by itself, stands more in need of than any other work that could be selected. Tourneil and Leland obtained no little fame as translators of Demosthenes, by the skill with which they executed the illustrative part of their task. But since their days, a flood of light has been thrown on antiquity, chiefly by that German school which enrols the names of Niebuhr, Böckh, Wachsmuth, Müller, and Tittmann. Had Lord Brougham been acquainted with the writings of A. Becker, Westermann, and F. Jacobs, he would have stood a better chance of producing something calculated "to assist the student of the Greek language, as well as the student of the rhetorical art." But, though he has failed, we would not discourage others from making the attempt. A translation at once spirited and exact of the most eloquent of the Greeks, accompanied with notes presenting those improved views of Athenian history, jurisprudence, and social economy which the researches of the last age have brought to light, would be a valuable addition to our literature. Demosthenes is a difficult orator, and yet it is more easy to read than to relish him. Most assuredly three-fourths of his translators never saw his merits, though only two of them (only one openly) ventured to confess their unbelief. A very careful study of him is required to justify the high award of antiquity in his favour, and to discover that he really is a model of pure diction, clear thought, close logic, and high spirit.

We may remark in concluding, that Demosthenes would appear, from the number and quality of his English translators, to have something in him adapted to the national taste. Toulson, in the beginning of the last century, published a collection of his Orations, translated chiefly by Lord Somers, assisted by some young nobleman; we believe, one of the Grenvilles was among the number. But still earlier, Queen Elizabeth's private secretary, Dr. Thomas Wilson, translated the Philippics at the special desire of Lord Burleigh, who wished to arouse the patriotism of the country on the occasion of the threatened Spanish invasion. Dr. Wilson,

afterwards a Secretary of State, executed his task with ability, and his translation, at once faithful and energetic, deserves the attention of those who take an interest in the history of the English language.

Memoirs of a Prisoner of State in the Fortress of Spielberg. By Alexander Andryane, &c. Translated by Fortunato Prandi. 2 vols. Saunders & Otley.

THAT portion of M. Andryane's narrative comprised in the first of these volumes, was long since brought under the consideration of our readers (*Athenæum*, No. 536); and we have nothing in the way of criticism to add, now that a translation of the whole work is published. The subject is, however, of sufficient importance to warrant a few more extracts, in illustration of the working of the Austrian government, and the conduct of the late "paternal Francis" towards his Italian subjects. Not that much good is to be effected by once more soliciting attention to works of this description. If a picture so capable of awakening lofty sentiments, and calling forth profound reflections (to influence the whole train of thoughts and actions through after-life), as that presented in the memoir of Silvio Pellico, has failed to produce any permanent impression on public opinion, there is little to be hoped for from further exposure of the circumstances. What, let us ask, has been the feeling excited in this country by that eloquent and mournful narrative? It long lay upon every table, and produced a world of sentimentalities among fine ladies, who admired its "choice Italian"; a cold approval of its piety also was faintly articulated; and an occasional sigh was haply heard to escape from the young and the unsophisticated, for the amiable and patient victim of such measureless cruelty. But how little has the moral of the tale been improved! how small is the amount of useful result extracted from its lesson (small, at least, to any fixed and durable purpose)! Where is there a trace of that indignation which should accompany the bare thought that such evil is still permitted in Europe? Under such a state of the public mind, there is indeed little to be hoped from individual effort to shake off the stupor and to stimulate the dormant powers of an apathetic generation. By ceaseless iteration, however, there is no change which may not be effected. The Cartwrights and the Wilberforces persevered under circumstances equally disheartening: and Reform has made a beginning, while Slavery has ceased to exist within our dominions.

It may, perhaps, be thought by some of the few, who occasionally think on what is not closely personal to themselves, that the time for such exposures as those in the volumes before us is past; we may be told that the revolutionary re-action of the Restoration is over, and that the amnesty of Milan, more especially, while it has rendered the renewal of the scandalous history of Spielberg unnecessary, has stamped it also with a stain of ingratitude. This objection is met by the able translator in his preface; and, in justice to him and to ourselves, we cannot do better than extract the passage:

"I then found myself in a certain measure obliged to publish in English the completion of the work; but I hesitated, because I considered that, after the amnesty promulgated at Milan, it would not be proper again to revive a subject which all were inclined to bury in oblivion. It soon became evident, however, that the much boasted act of clemency was in fact nothing more than a fraud, in order to obtain a good reception for the Emperor, and allay the indignation that Pellico's book had roused against Austria throughout the world. In its application, the imperial pardon was only extended to a few young men of family, who, alarmed by the arbitrary proceedings

of the Inquisitorial Commission, had sought refuge in other countries; but all those against whom a sentence had been pronounced, for having done or said anything, however trifling, against the Sovereign, or his government, are still left lingering by hundreds in Hungarian fortresses or in exile."

We perfectly agree with Signor Prandi; and, seeing nothing in the circumstance but another instance of that feline combination of cunning and cruelty which characterizes the entire transaction, we, too, shall proceed in its exposure.

The first publication of Andryane brought his narrative down to the arrival of the Italian prisoners at the fortress of Spielberg. What that fortress was, and what the treatment of some of the noblest and best educated subjects of the Lombardo-Venetan kingdom (we might say of Europe), the readers of Pellico and Maroncelli are aware. The Memoirs of Andryane, if inferior in pathos and sublimity, are yet, as Signor Prandi accurately remarks, "a more complete picture of the mental and bodily sufferings of the state prisoners," and "a more undisguised exposure of the trifling pretends under which men of the highest rank and character were torn from their families and subjected to the most cruel treatment."

After the samples we have given of the mode by which these unhappy victims were found guilty (see *Athenæum*, No. 586), to expatiate further on the injustice of the punishment were mere nonsense: but, admitting the legality of the conviction, or the moral certainty of the convict's guilt, still we contend that two courses alone were open to the Austrian government,—the capital punishment accorded by the law, or a real and practical pardon. The crime was no moral wrong—no sin against the common morality of all mankind; and if, after pardoning the political offence, it was necessary, for security or for example, to retain the pardoned in prison, that retention should have been accompanied by every alleviation, compatible with safe custody. What, however, was the act of the government?—the remission of so much of the capital punishment as would have sprinkled the conscience of the Emperor with blood, and the infliction of every possible insult and injury, calculated to destroy both mind and body. The whole transaction is stained with vengeance the most persevering—the most calculating; and it was, moreover, carried on under the Emperor's own eye, and by his direct intervention. On this point one of his functionaries thus speaks:—

"Of so little consequence! Undeceive yourself, my son; there are few things, I may say none, which engross his Majesty's mind so much as his Spielberg prisoners. Nothing passes within these ramparts of which he is not informed. The Emperor has a plan of this fortress, and knows exactly the position of your dungeons, and even the numbers on their doors. He knows also, I assure you, how you are coupled together; and no change takes place without an express order from his own hand. You may therefore judge of the importance attached to your persons by the interest he takes in you. Even during the illness which lately endangered his life, he gave unequivocal proofs of this truly paternal solicitude."

In the scanty clothing, the disgusting food, the noisome and unwholesome dungeon, we have a sufficient measure of the petty vengeance of this "mildest of despots;" but, in the tortures applied to the mind, there is a malice not less odious for being perpetrated under the semblance of religion.

The first of these, and not the least, was the total isolation of the prisoners from the world—the absolute denial of all communication from without, or among the prisoners themselves, who were confined two and two in their separate cells. Here, however, the intention was partially defeated: written communications were secretly established to a considerable daily extent; and

the author's account of the materials (pen and ink being withheld) is curious and interesting:—

"With a few pinches of soot, brought by Caliban, we made a sort of ink, thick and muddy it is true, but such as enabled us to scrawl a few lines on the wretched paper we contrived to manufacture; and for pens we took straws or little bits of wood. These resources, the fruits of our own ingenuity and invention, made us feel proud of being indebted only to ourselves for a relief from the monotony of our existence, in which we experienced an indescribable comfort."

The great difficulty, however, was a supply of paper:—

"What we were to do to obviate this deficiency set our inventive powers to work. Every means had been successively exhausted. The blank leaves, the margins, and even the covers, of our books were all gone. The scraps of paper which Caliban picked up and triumphantly brought us, afforded but a poor resource. Whole days passed without our being enabled to write a line. We were menaced with an entire suspension of correspondence, and of all composition whatever. Night and day our minds were on the rack to invent some expedient: we were almost on the point of giving way to despair, when Maroncelli hit upon the means of rendering brown paper fit to supply our want.—Nothing could equal the joy with which I received a letter from him, written on this coarse paper. 'Behold, my friends,' it said, 'the difficulty is overcome. The pen runs freely; the ink does not spread. At first I rubbed the paper again and again,—rubbed it till my arms ached,—in the hope of rendering it more compact and smooth by friction; but despite all my pains, it would not take the ink. The idea struck me at last that it was size that it wanted. Accordingly I dissolved some crumbs of bread in our jug of water, and steeped several slips of the paper in this infusion during the night. This morning I dried and then rubbed them perfectly smooth with the back of my wooden spoon; after which I took my pen, and distinctly traced on one of them these words: 'Praised be the Lord, our God, for that he is good, and hath taken pity on us!' Succeeding attempts have been even more satisfactory. Try it, my friends, by immediately writing one of your affectionate letters upon the slips which I send you herewith."

The prisoners, too, met on Sundays in the chapel; and, when words were forbidden, an interchange of consoling looks could not be prevented. The first of these meetings is described with great feeling:—

"On the following Sunday the doors of the cells were successively opened, and, at a given signal, all the state-prisoners came out into the corridor. This unexpected meeting, after so many months of separation, was a moment of happiness. They embraced and wept over each other: then all gathered round Confalonieri, giving tokens of the truest affection and veneration. Thus surrounding him, we all advanced towards the chapel. On crossing the platform, the ravages which captivity had made upon each became strikingly visible. We soon arrived at the grated gallery which Don Stephano had allotted us: to the left, near the organ, were seated the Venetian prisoners. 'Ah, there is poor Pellico!' exclaimed Borsieri in a tone of fraternal fondness. 'Good God, how altered he is!' and with his finger he pointed out that Silvio, whom we all loved, and whose features I was so desirous of contemplating. Never did I gaze upon a countenance more sweet and yet melancholy in its expression; never did features more accurately correspond with the picture of ingenuousness and angelic goodness I had preconceived in my mind of the author of those letters which revealed in every line so many adorable qualities. * * * Near him, on his knees, was his companion in misfortune Maroncelli, whose intelligent and expressive physiognomy did not belie the idea which his lively correspondence had led me to form of him. * * * My looks were long fixed upon these two friends, for whom so many evils were yet in store ere they could return to their families; nor did I direct my attention to the other captives before I had deeply grieved their lineaments upon my mind. * * * The tinkling of the bell, announcing that the priest was about to ascend to the altar, put a stop to our whispering. We listened to the mass in silence; and when it was terminated, we re-

turned to our dismal dwellings in the same order we had come, regretting to be so soon separated, but consoling ourselves by repeating, 'Next Sunday—next Sunday!' These weekly meetings, though short, became to us a source of delightful solace. A shake of the hands, a few affectionate words, any observation upon our several studies, any little news, given and received during our passage from our cells to the chapel, formed a subject for incessant conversation during the rest of the day. Rich in thoughts, and full of the hope that our cruel destiny would one day terminate, we were still sufficiently endowed with courage and imagination to divert our mind from our deplorable condition,—sometimes even to amuse ourselves with the droll figures we looked in our present accoutrements."

It is, however, in reference to books, that the whole character of the Imperial intellect comes out in its fullest relief. The books which the prisoners had brought with them were taken away, and frequent efforts to persuade the authorities to supply others, are recorded by Andryane. On one occasion the author asks for a Bible, Bossuet, and Fenelon. Here follows His Imperial Majesty's opinion thereupon:—

"I have made your application to his Majesty; he listened with the greatest kindness, and answered with the most gracious benignity that the petition appeared to him just, but that the matter required consideration, and he would let me know his decision before my return. Some days after I had another audience of the Emperor, and he was the first to resume the subject, which he did as follows. 'I have thought of the prisoner Andryane, and of the works which he wishes to read. It is a very delicate question. Bossuet and Fenelon are almost prohibited in my states; and as for the Bible it is dangerous reading, in which enthusiasts only seek materials for controversy and heresy. I have consulted the Court-chaplain, and have directed him to choose for the Frenchman a good work, which you will carry to the prisoner Andryane from me.' Having thanked his Majesty, I repaired to Don Stephano, who gave me three small books for me. Here they are." On opening these volumes I found them to consist of short meditations and prayers by Father Chapuis, a Jesuit, whose name I had never heard. I placed them on the table, replying to the Governor, 'I return thanks to your Excellency for the interest you have kindly taken in this affair; but I certainly would not have given you so much trouble, if I had thought that religious authors such as Fenelon and Bossuet are prohibited in Austria.' 'The intentions of the Emperor (the Governor replied) are always paternal, and you must think that he, in his wisdom, judges that Father Chapuis will best suit the wants of your soul.' He then turned to the Commandant of Spielberg, and added, 'You will only give one volume at a time to the prisoner Andryane: it is his Majesty's order.'"

The same things are expressed with more *naïveté* by Don Stephano, a priest, and confidential agent of the Emperor:—

"Books! you have already more than you want; they only make your eyes weaker. Besides, reading tends to unsettle the mind. Look at me: I read no book but my breviary. Can you not while away your time by knitting or lint-making?" Knitting and lint-making occupy the fingers, but not the thoughts. 'Thoughts! thoughts!' cried the Bishop: 'his Majesty, you well know, is adverse to thinking, and would have you employed only in one thing,—in comprehending the heinousness of your crime, and imploring pardon of God.' 'Some good books—a Bible, or St. Augustine—might, I imagine.' 'You are not to have them, I tell you; that is settled. If you remain twenty years at Spielberg, you will obtain no more than those which have been generously allowed you.'"

But it is too painful to dwell on this afflicting side of the picture. Details more graphic, but less instructive, might have been chosen: and more gratifying and consoling are the incidental lights thrown in upon human goodness, on the charity and devotion of the poor subalterns in contact with the prisoners; and of the perseverance, the energy, and the all-endurance of the

female friends and relations, who moved every engine that might conduce to their liberation. We extract from the diary of Andryane's sister, (the most touching part of his narrative,) a graphic scene between that amiable woman and the Emperor:—

"The door opened, and I was invited to enter. After having made the three obeisances required, I advanced with my head respectfully inclined, and said without embarrassment, 'In obtaining the honour of seeing your Majesty, my first duty is to offer you thanks in the name of a grateful family, who owe all to you. But for your infinite clemency, Sir, my brother would have ceased to exist, and we should have been miserable for ever.' A faint voice replied, 'I am delighted, I am delighted.' Raising my eyes, I beheld before me a little old man, of about my own height, without any dignity or appearance of grace, and with a long countenance,—so long! He was dressed in a travelling suit, without any decorations. I told him how, in consequence of the illness of my father-in-law, I had been sent thither myself: then expressing my apprehension that my poor brother might never see his aged parent again, I fell on my knees before him. The Emperor started back, apparently frightened, and answered sharply, raising his voice, 'Arise, get up, get up! If I had known you came to ask his pardon, I would not have received you. I cannot grant it, my duty forbids me. Unless I make a striking example of this case, I shall soon have more of these rascals come and create disturbances here. If any more Frenchmen come, they shall certainly be hanged. Your brother ought to have been hanged.' I was so overwhelmed with astonishment at such language, that I burst out weeping bitterly, and reiterated my prayers for pardon; for it was necessary not to abandon submission when it was so needful. I said in vain to the Emperor everything my heart or mind could suggest. He was not accessible on any side: his only reply was, 'Be at ease; I have taken care of his soul; but it is contrary to my duty to grant his liberty. You must wait till the scoundrels who sent your brother into Lombardy have ceased to exist,—they are old.' '—Sire, I supplicate you, grant us permission to write to him sometimes.' 'Impossible, impossible! it is contrary to the regulations.' 'But the letters need not be put into his hands. Your Majesty might deign to order that they should be read to him.' 'Impossible, impossible!' he replied. '—Sire, in the name of a dying father, in the name of Heaven's mercy, do not refuse to a family in despair the one satisfaction of once a year seeing his signature,—only his signature, Sire, to convince us that he is alive.' 'Impossible, impossible!' My sobs, which I could not control for some instants, prevented utterance: at last I said, 'If he could but undergo his captivity in France, he would be permitted to see us sometimes.' 'I cannot put sufficient trust in France to grant that,' answered the Emperor, touching me on the shoulder and smiling: 'no, no! I cannot put that trust in France; you are still too feverish there.' '—Then shall I have no consolation to carry to his father, whom grief is hurrying to the tomb?' 'You may tell him that his son will be a very honest man when again restored to society, that we take as much care of the soul as of the body of the prisoner, and that he goes on well in every respect. I have given him as a companion to Confalonieri: they love each other, and are always together, except when they are punished; then we separate them for three weeks or a month. I have just received a letter from the priest, whom I send to Spielberg four times a year. He writes to me that I should do nothing for either of them yet, as they are not sufficiently corrected.' My tears redoubled, and I cried out in accents of despair, 'Alas! we shall never see him again.' 'Yes, yes, you will see him again, I promise it.—I give you my word for it. When I return to Vienna, I will consider what I can do to alleviate their fate. If they are good, I will be merciful,—for, understand me, it depends upon that.' My audience had lasted forty minutes without any result, yet the Emperor did not dismiss me; but he said, 'After you, I shall receive the governor of Lombardy, Strassoldo, and I will give him orders to transmit to you every six months a bulletin of your brother's health.' I then took leave."

With a short notice of the death of the heroic Countess Confalonieri, the beautiful, the devoted, the unwearied, but unavailing supplicant to the Emperor, we must close:—

"The month of September in this year we suffered a new affliction. The Countess Confalonieri was taken away from the admiration of all who knew her: she had drank to the dregs the cup of grief. Her trials were now ended. It pleased God to give her the reward of them, by calling her to Heaven after a long and painful illness, during which she preserved all her faculties, and felt each day her heart tortured at the thought that she was leaving in the depths of misery an idolized husband, who would lose with her all hope of happy days on earth. Poor Theresa! angelic woman! for whom I shall mourn all my life, whom I shall venerate from the bottom of my soul as a holy martyr to conjugal devotion, how many bitter tears have you cost me! Dying in the arms of a brother, whom she tenderly loved, she bequeathed to him all the hopes that she still cherished, notwithstanding so many fatal deceptions; and trusting in a future period when her letters might reach Spielberg, she had the courage to write several, which, dated in advance and following each other at a considerable distance, might conceal from the Count for some time the irreparable loss which he had sustained:—a constant source of consolation to him during her life, she wished still to afford him comfort after her death."

Of Mr. Prandi's translation and judicious abridgment of the original narrative, we can speak with great praise. As the work of a native it might be admired for its terse elegance; as the production of a foreigner, it is indeed extraordinary. The author is much indebted to him for a passport to thousands who would not have waded through the stilted and verbose original.

Manners and Customs of the New Zealanders.
By J. S. Polack, Esq. Madden.

Mr. Polack is already known as the author of a work, entitled, 'A Residence in New Zealand,' of which we gave an account at the time of its appearance (see *Athenæum*, No. 564). The manners and customs of the New Zealanders were therein described, with all the minuteness we should have thought due to the details of savage life. But our author appears to love his theme, and to think that, with a little variation and a few flourishes, he may repeat his descendant; or perhaps he deems it to resemble the head of a New Zealander, which is worth something to its owner when living, and when he dies is, if tattooed, worth still more in the market. The present is to the preceding work in the same relation as the varnished cranium to the living noddle. There is one fact, however, mentioned here, of great importance in Ethnography, which we do not recollect to have seen stated before in so positive and clear a manner—we mean, the existence of two distinct races of men in New Zealand. Mr. Polack says—

"The nation consists of two aboriginal and distinct races, differing, at an earlier period, as much from each other as both are similarly removed in similitude from Europeans. A series of intermarriages for centuries has not even yet obliterated the marked difference that originally stamped the descendant of the now amalgamated races. The first may be known by a dark-brown complexion, well formed and prominent features, erect muscular proportions, and lank hair, with a boldness in the gait of a warrior, wholly differing from that of the second and inferior race, who have a complexion brown-black, hair inclining to the wool, like the Eastern African, stature short, and skin exceedingly soft. In physical character the two castes differ in a great degree; and probably, before intermarriages took place between them, the difference was as marked as between that of a European and a negro of the western world. The origin of the former must be attributed to the Malayan race, who are found to inhabit an extensive space of the globe, including the insular countries of the Indian, African, South and North Pacific Oceans. The second and inferior

race are evidently, from their habits and customs, descended from the same original stock that have occupied a portion of the same countries as the Malays, but are regarded by the latter as too abject in the scale of humanity to treat them otherwise than servants or a conquered people. These degraded people are found in greatest numbers in the insular lands of New Caledonia, New Hebrides, Espiritu Santo, and adjoining groups, the Solomon Island, Louisiades, and are identified as the *Hara-fouras* and *Papuan*s of New Guinea."

The New Zealanders are styled barbarians; it is, therefore, not a little humiliating to consider how many of their weaknesses are shared in by the bulk of our own community. They have superstitions without number—so have we. They have quacks and weather almanacks—and so have we. Any flashy impostor, tickling the ears of his ignorant and credulous auditory in New Zealand, has a good chance of gaining ascendancy: here, such a one is sure of success. The New Zealanders, it is said, are fond of eating one another; and many among us have an odd fancy for lingering over descriptions of such orgies, as if they felt some cannibal instinct awakened within them, and their mouths watering thereat. Mr. Polack omits no opportunity of describing those feasts, and frowns at the doubting self-denial of us critics. He observes—

"It has become a fashion, among a certain portion of readers, to decry narratives of a similar nature to the above anecdote; to such readers, who would solely oppose personal prejudice to assured facts, the writer does not address himself. His principal aim is to relate truths, not to sacrifice them to a fastidious taste, and to administer subjects for thought to the inquiring mind. To the reviewers attached to the leading literary and public journals, the writer is deeply indebted for the highly favourable, not to say flattering testimony, afforded by them on a former work, in his favour; but some of those intelligent and highly intellectual gentlemen have not failed to add their scepticism on the details given on cannibalism."

We are the sceptics aimed at, and yet we confess our inability to discover a single fact in Mr. Polack's volume calculated to change our opinion, which is, that cannibalism, though often the result of famine, or of that phrenzy to which barbarians in the hour of triumph, and actuated by feelings of revenge, can work themselves up, is not, never was, and cannot be familiar and usual, even among the most savage of the human race. So long as a man shudders at the idea of being devoured, he must also, unless hunger or a paroxysm of passion change his nature, revolt at the thought of eating his fellow-man. In fact, we do not altogether deny the existence of cannibalism, but we do most positively assert, that there is no topic on which the vulgar propensity towards exciting description has given rise to more gross and disgusting exaggerations. The morbid prurience with which some people hang in contemplation over the horrible, affects all their faculties, and disables them from seeing the truth. Our author says, with much gravity,—

"We purpose omitting the horrible deeds of cannibalism that have (during nearly a seven years' residence) come to our knowledge. Such atrocities are too revolting. It is decidedly a practice of most ancient date. At the famine in the days of Elshah, the women even devoured their children." * * For the most horrid details to which even Sir John Barrow himself must become a convert, we refer the reader to the Evidence of the Church and Wesleyan Missionaries."

Now, the reader will be gratified to learn, that we were present when the sceptical veteran named in the preceding paragraph pressed Mr. Polack to state distinctly whether he had ever had ocular testimony of the fact of cannibalism; and the latter, protesting his deep conviction of the existence of the usage, was, nevertheless, compelled to acknowledge, that he never saw a human being killed and eaten; that he could say

nothing as to the existence of cannibal rites from his own knowledge; and that his belief rested altogether on hearsay evidence and presumptions.

On the Dangerous Classes of the Population in Large Towns, and the Measures for their Amelioration—[*Des Classes Dangereuses, &c.*] By H. A. Frégier.

[Second Notice.]

THE history of society, in all ages, is but an accumulation of evidence that the evils of which these volumes furnish so fearful a list, are neither accidental nor transitory in their nature, but have, to a great extent, their origin in the constitution of society itself. Laws of repression then, which can only operate upon individual cases, are manifestly unequal to the exigencies of the question which it is the object of the work before us to solve; and the only efficient remedies for ills which the social institutions either engender or promote, must be applied to the cure and improvement of the institutions themselves. The town dweller has to struggle against two classes of temptations—those to which he is subject in his ante-social state (the natural objects of contest between his passions and his reason), and those new ones which are created by his relations as the member of a community,—the objects of the further contest between those same passions and the restrictions which, for the common good, the community imposes. It must also be further observed that, in addition to the new offences which the law itself creates, the first class of temptations are greatly strengthened, in large communities, by the thousand points at which they present themselves, and the multiplied facilities which the passions have for their gratification. The two classes of remedies then by which these evils are to be met, are,—that which educates the reason of man, and prepares him for this contest with his natural passions, and subordination of them to the laws,—and that which adapts those institutions to the necessities of society, and fits them to bear the examination of the reason so educated, and the sympathy and respect of the passions so chastened and restrained. Laws merely repressive, whose only arguments are penalties, besides being, as we have said, capable of overt action only against individuals, are only partial in their operation even against them. They keep down the vicious eruption in one direction, but to determine it to another. When did enactments against drunkenness, or swearing, or sabbath-breaking, or any other of the particular modes of issue by which a low morality proclaims itself, ever effect even the limited object which they had in view? With that portion, therefore, of our author's volumes which treats of penal measures, and concerns the legislator more than the moralist, we will not meddle; but confine ourselves to that description of remedies which go to the root of the matter, by adapting society as nearly as possible to fulfil the ends of its institution (which are likewise the conditions of its secure and prosperous existence), and raising up the national intelligence to a liberal appreciation of the subject and a sense of the difficulties by which it is beset. Through all those difficulties human wisdom, even when its intentions shall be the purest, cannot see its way; nor, so long as man has passions to be acted upon by the hot atmosphere of towns, can any applications which may be devised be more than approximative in their effect to that which should, nevertheless, be their invariable object. The following remarks of our author are full of melancholy truth:—

When, in carrying our inquiries into the past, our attention becomes fixed on the two last centuries, we are struck with the efforts which have been made

by religion and philosophy to correct the vices of the nation. The seventeenth century in particular challenges the admiration of posterity, by the sacred alliance of religious morality with high intelligence which it directed against the march of vice. The efforts of that century, as compared with those of the ages which preceded and followed it, have a character really heroic and majestic; and yet, that age, so grave and disciplined, could effect no more than to restrain—to diminish the spread of vice. If, then, that century in which civilization of manners was always in advance of that of knowledge, in which genius and virtue worked such miracles, was unable to cicatrize the social sore from which we are yet suffering, the evil must be presumed to be incurable. The history of all times and places teaches us that the wound in question has resisted every remedy that could be applied; that the nations most moral and wise have been those which, perceiving their inability to root out the mischief entirely, have opposed effective barriers to its progress, and succeeded in narrowing the field of its baleful action. It is under this purely practical point of view that we have determined to treat the question of the moral amelioration of the vicious, depraved and dangerous classes. To augment the numbers of the good, by diminution of those of the bad, as the object to which the efforts of the statesman, as well as those of the moralist, should be earnestly directed.

It is obvious that the particular forms of the remedies to be applied to the diseases of society must vary with, and be adapted to, the institutions and circumstances of the particular society for which they are designed; but the principles of the application, and the elements of which those remedies must be compounded, must be in all cases the same. Without going, therefore, into the crowd of particular suggestions which our author discusses, and which embrace all the mooted questions of political economy, we shall confine ourselves to his general views—with such particular applications as are necessary to illustrate them, and referable to our own social condition, as well as that of France. In this broad sense, the whole matter seems reducible to a few general propositions. On the part of governments, to preserve the labouring classes from misery by finding them employment, and from corruption, by moral and intellectual instruction,—and on the part of individuals, to cultivate that general sympathy by which all the parts of society should be held together, seem the true principles of cure, and adequate to the end. It is only in the application of these principles that the difficulty begins. Perhaps there is no country under the sun where the separation between the upper and lower classes of society is more strongly marked than England; and few where, in a high state of civilization, it is less so than France. That utter want of sympathy and mutual dependence, which, day by day, amongst ourselves, is operating to cast loose the lower links of the social chain, and let them fall from us as if they were parts of a distinct system, is unknown amongst our neighbours. The subject is of infinite importance; we believe it to lie at the root of the whole matter. In his natural condition, man is born into the world individually subject by the law of his necessities, and fitted by his organization, to earn his subsistence by the sweat of his brow,—to wring his nourishment from the earth which is his joint and common inheritance. The subsequent accumulation, however, of the fruits of this labour in particular hands in the form of capital, and the consequent immunities of some, have been so uniformly a part of every modification which society has undergone, that they may be said to be the result of a law as positive as that of the original equality of distribution. The hardship and apparent injustice are, that men, with equal rights, by the primal law of nature, should be born into the unequal conditions created by this secondary law—that they

who had no share in the improvidence should be the natural heirs to the destitution of the Essais of society. But the cure for this is beyond the resources of any possible legislation. The author of this work shows that amid the Chiffonniers themselves, occupying the very lowest step on the ladder of civilization, there are ranks and degrees and dignities, and, on a microscopic scale, all the inequalities which more conspicuously divide the upper ranks of society. All attempts to teach the poor man that philosophy is opposed to the conditions of his case, can but embitter his lot by adding discontent to all its other evils,—but can provide no remedy. The main point is to teach him the true sentiment of his condition, and the courage to conform to it—to show him how much of dignity resides in his humble condition, and how much of virtue there is in the discharge of its duties—that so much of beauty and goodness is there in a life of uncomplaining toil, that, by a fine maxim of the Catholic church, *labour* was held to include in itself the force and efficacy of prayer—to be itself prayer—*qui laborat orat*. But then, when you ask the poor man to believe all this, you must show him that you speak in good faith—you must win his confidence—you must take care that this law of inequality is not pushed to consequences against which nature instantly rises in opposition. Nothing can be more clear—as an abstract proposition it has never been for an instant disputed—that in every society, each man should be able, by the sweat of his brow, to earn his bread. If society cannot effect thus much, it fails in the first purpose of its institution; and *crime* against its enactments (whose authority is based upon this imperative condition) loses its character, by becoming a necessity. There is no reason to suppose that a society, not vicious in its institution, is unequal to this. The community is not bound (or able) to find bread for the idle,—but you cannot reason the industrious man into starving amid its superfluities. You may persuade him to eat his crust *dry*—but not to be contented without his *crust*. While explaining to him what society cannot do for him, let him see that it is disposed to do what it can. While asking him to repose upon the nobility that belongs to his lowly lot, show him that you recognize that nobility, beneath its rude or tattered coverings,—that you sympathize with his sufferings, instead of despising him *because* of them. There are some instances of the practical working of this right spirit in the volumes before us—its application to the business of life—so admirable in themselves, and excellent in their effects, that we must call the attention of our readers to them.

Certain publicists, alarmed at the preponderance of the laborious classes, have seen, in the influence exercised by many manufacturers over their workmen, the elements of a sort of operative feudalism. The apprehension is a mere chimera. In the existing condition of the labouring classes, there is neither suzerainty nor vassalage. The relation between the manufacturers and their workmen in no way trenches upon the perfect freedom of either. The homage due from the workman to his employer is the homage of client to patron; and, while it takes nothing from his dignity as a man, being purely voluntary, consolidates the means and prospects of existence for himself and his family. Happy the people among whom confederations such as that are of common occurrence! It will be seen, from these observations, that my doctrine does not object to large manufacturing proprietorships; my only anxiety being to develop amongst them the patronage of the rich over the poor, by means which honour the one without lowering the character of the other. In this spirit, there are manufacturing districts in France, where the masters treat their workmen with a benevolence and affection which, without relaxing the ties of subordination, insure to the latter all the happiness compatible with a life of toil. In addition to

their salary, the proportion of which to the work performed is the object of a careful adjustment on the part of the manufacturer, the latter procures for his servant, in sickness, all the resources of medical treatment and the medicines necessary to give it effect. To these, he adds such other occasional assistance as any unfortunate necessity may demand, without making these sacrifices the ground for withdrawing any portion of the workman's ordinary salary. There are some of these establishments, too, in which the bounty of the master is extended to the family of the workman, when the latter is really in distress, and deserving of kindness by his zeal, skill, and orderly conduct. Thus, the wife is nourished in case of sickness or pregnancy; and the children are received in apprenticeship, in preference to all others, in consideration of their father's services. There are families who, on this system, can reckon many generations of workmen in the same manufactory. The old age of the honest and laborious servant is cared for, too, as well as his years of strength, by the watchfulness of these manufacturing chiefs,—too rare, alas! If his children are really unable to provide for him, he is sure to find, in the establishment where his life has been spent and his strength consumed, some office or other (such as gatekeeper, for instance) in which he may end his days in honour, without having recourse to the charity of the public. A system like this is practised in establishments of great importance—some of which employ from 1,500 to 1,800 persons. The heads of these establishments are all the more worthy of the esteem of their countrymen for the large scale on which they have adopted it. Amongst them, I will mention a manufacturer of Sedan (M. Cunin-Gridaine), well known at once for his great intelligence and philanthropic views, who gives an annual pension of 120 francs to such of his deserving and aged workmen as he has not the opportunity of placing in his establishment in some manner suitable to their advanced years. This resource, small as it is, suffices to procure for these veterans of toil a peaceful retreat in their village, where they reside in honour with some member of their families, who is often thankful for the aid derived from this modest pension. I should mention, too, as a very uncommon trait, and one meriting the sympathy of the friends of humanity, the system of another manufacturer—M. Granier—head of the municipal administration of Montpellier, who, besides furnishing to his workmen all the aids above mentioned, visits them himself in sickness. The anticipation, on the part of the workman and his family, of these occasional visits, matters of solemnity to them, though made without pretension on the part of the master, is productive of the best effects, leading to the formation of moral and regular habits, and compelling to a perseverance therein.

In Paris, however benevolent may be the relations existing between the manufacturer and his workmen, there are difficulties, arising from the great distances and the dearth of all things, which render it next to impossible for the best-intentioned head of an establishment to follow out with liberality the examples which we have described. Yet even here, there are establishments, reckoning not less than 600 or 700 workmen, conducted with a spirit of kindness and justice entitling their proprietor to the respect and devotion of his servants. Among these, may be mentioned that of a dyer (M. Boutarel,) who is actuated by the same sentiments towards those in his employ as the manufacturers mentioned above. He assists them in sickness, finds employment for their wives in the interior of his workshops, protects the labourers who have grown old in his service, paying to them, at the age of sixty and seventy, the same wages as in their day of activity and strength; and when they are no longer able to work, he supports them till he can procure their admission into some hospital. It is needless to mention that, in seasons when the work of their business fails, this generous man makes every effort in his power to procure them occupation, not continuously, but one after the other, so as to suffer no one to remain long in idleness. All these advantages, however, are made the price of zeal and good conduct,—a condition strongly manifesting the wisdom and intelligence of its author. Even in the lesser trades, I have found masters, who, by their excellent management of their workmen, and the pecuniary sacrifices which they make in their behalf in cases of sickness or failure of

work, deserve to be distinguished from the crowd. I will name one, in particular, (M. Leclair, Rue Cassette) whose efforts for the moral and physical amelioration of the labourers whom he employs, have not, I think, been surpassed, in similar conditions of fortune and position. This person is a house-painter; and I cite him in particular, because the workmen of that calling are, in general, subject to habits of intemperance and disorder, which class them amongst the most vicious. The artisan of his own fortunes, he began with the lowest offices of his calling, and has gradually advanced himself, by prudence, intelligence and virtue, to the first rank of his profession. He employs from sixty to eighty workmen; who, according to the report of those architects, having habitual dealings with him, are, in every respect, superior to other workmen of their class. His method of treatment is founded on strict but liberal justice. He is sparing in measures of severity, but prompt and inflexible where they are required. Like all intelligent tradesmen, he is of opinion that the overseers and foremen should be invested with great authority; but he keeps an eye on the latter himself, and reprehends them when needful, out of the presence of the workmen. He visits his workshops, stimulates and encourages the workmen, who are always at his disposal, not making holiday, like their companions, on the Monday. His foresight never separates his own interests from those of his servants—I speak of that portion of his labourers who compose the regular and permanent portion of his establishment, and these are the greater number. Thus, he so combines his operations as to find constant employment for the latter during the dull season, although that sort of labour produces no profit to himself. Wages being then low, he supplies deficiencies by advances to his men, which he repays himself out of their wages as soon as the busy season returns. As to the moral discipline which he has established, such is its effect, that old workmen who had quitted him to escape from its restraints, have implored to be restored to its salutary government. These returns, which are generally welcomed, speak more eloquently than any eulogiums of mine, for the prudent firmness of this worthy man, who has so successfully introduced sobriety and the love of labour and of economy amongst the men placed under his direction.

We have dwelt at such length on this subject, because we believe it to be the most important of all the remedies that can be proposed for the ills of society, and that it must lie at the bottom of all others. It is a remedy which no law can prescribe, and which must rest with individuals; but its efficacy, both for the sentiments which it fosters and the comforts it provides in the homes of the poor, cannot be doubtful. In societies where the minimum of wages is given for the maximum of toil to the young and healthy, while the aged and the sick are laid aside as human chattels out of which nothing more can be extracted, teaching is deprived of its persuasive sanctions, and laws against crime will and must be in vain. What, without some provision for his hours of compelled idleness, must be the workman's lot in Paris, where, according to our author, the labouring year does not exceed seven months, while the *eating* one is never less than twelve? The following remarks connected with the encouragement which governments can give to the adoption of such a system as the above, and to the multiplication of these instances of active virtue are, perhaps, deserving of attention. They do not propose the highest class of inducements; but, in this world of mixed motives, such men as those whose deeds we have quoted will not need these, and they may come in aid of the more sluggish virtue of others.

Amongst the many ministers who have held office during the last twenty-three years, there are few who, amidst the cares and agitations of political life, have reflected that social authority was instituted, not merely for the repression of *acts*, but for the direction also of the national *will*. Though the heads of families and the priest be the natural and privileged depositaries of that power, it cannot be doubted that

the public authority being the legal dispenser of rewards and punishments, it is a portion of its duty to see that the popular dispositions are wholesome and tending towards good. The necessity of such care on its part once acknowledged, the effects of that surveillance can only manifest themselves by rewards or punishments. Hitherto, the former of these has been employed only with political views, or for the protection of material interests, as exhibited in the prizes distributed by governments at the Exhibitions of Manufacturing Products. But moral interests have been abandoned to themselves. No stimulus or recompense has been applied to these. A sort of false delicacy, or rather deplorable pruriency, seems to have fascinated the public, the press, and the authorities themselves,—so that, instead of enlarging upon acts of devotedness and virtue, they scarcely venture to notice the few instances of distinctions conferred upon their authors. The age might be said to have arrived at the extreme of Christian humility, if it were not too clear that, under this apparent refinement of modesty and delicacy, there lies a chilling egotism, or a secret dislike to hear the praises of a disinterestedness and active charity which the majority have not resolution to practise themselves. It should be the part of government, to revive in the hearts of the people, the enthusiasm for virtue, by regularly publishing, in the journals under its control, all acts which honour humanity, and which it has judged worthy of public acknowledgment. The distinction conferred on such acts should be as public as the acts themselves. Hitherto the government has been lavish in its decorations to courage, talent, political influence, and civil services: let it bestow its decorations, also, upon goodness—that goodness which extends itself abroad, and whose liberalities, distributed with judgment and justice, convey to the laborious classes a portion of those comforts which lighten the burthen of life, and which the existing arrangements of civilization dole out to them with a parsimony so cruel. God forbid that I should be the encourager of ostentation and parade in matters on which secrecy and silent sympathy shed such a grace! To no man is the modesty in which the benevolent man loves to wrap his good deeds more beautiful than to me. Still, the gratitude of the parties served, and the public feeling of what is honestly due to such men, may surely proclaim the benefit without doing violence to the feelings of the benefactor. Beware, lest, out of the shrinking modesty and too great delicacy of the true philanthropist, the charlatan make his profit; lest, by omitting to reward the simple and virtuous man who hides his deeds, you make charity a traffic in the hands of the interested and designing!

The questions of popular education have been so often discussed in the pages of this paper, and our readers are so familiar with our sentiments thereon, that we will not here enter on the subject, further than to direct attention to the confirmation and force which these derive from all the foregoing arguments and statements. Much has been done for education in France,—though much remains yet to do. Normal schools, infants' schools, primary schools for youth, and schools of various kinds for adults, have been established, and are in course of establishment; but M. Frégier is of opinion that schools might be beneficially instituted in which the individual should, in each case, have his studies directed to the particular occupation for which he is subsequently destined,—or in which education and apprenticeship may be made concurrent.

Public lectures and public libraries are amongst the institutions advocated by M. Frégier, in connexion with the system of popular instruction, and as its natural complement. On another portion of the French scheme for cultivating the working classes,—in which instruction and amusement are united—his remarks are deserving of consideration.

The singing classes have a relation to the amusements of the people; and for this reason it is, perhaps, that they have been judged less favourably than those courses of instruction which had reference

to objects purely utilitarian. It has been said that they are not in harmony with the condition of those for whom they are designed. The objection is not a conclusive one; for the most brilliant airs of our operas are daily hawked about our streets and sung in our highways. These airs, caught flying, if we may so express ourselves, by the workmen, are repeated by them in their workshops and garrets. Why forbid them access to the punctuated music and accentuated harmonies of scientific composition, when you cannot prevent their seizing, and rendering often with great taste, by their musical instinct alone, the airs which float through the works of our greatest masters? The municipal administration, depend on it, is walking in a wise direction—and let us offer no obstacle! It may not, as yet, have fully satisfied itself as to the utility of the moral and civil effects which will result from the funds granted for the establishment of these music classes; for, unhappily, there is, even amongst the enlightened, a disposition to believe that the people are not susceptible of the charm of noble or refined amusements, or of emotions which are purely intellectual. Yet it is a fact in evidence, that such amusements have an irresistible attraction for them. I am anxious to point out this error, and call attention to the facts which attest it, because it is most mischievous. In truth, our rulers and political economists have reflected too little on the moral bearing of public amusements—on those especially adapted to the labouring classes. Yet, amusement of some kind is a necessity of all ages and all conditions. The poorer a man is, and the more he is the slave of toil, the more needful it is that he should find diversion and refreshment of some kind for his weary spirit, and the more important that he should find it in enjoyments which are not sensual, and which, while they soothe his senses, refine them. The human heart is naturally so unquiet, morose, and jealous a thing—so apt to make self the centre of all its thoughts and sentiments, that the happiest man is he who can most frequently find the means of escaping from his own narrow personality, to fix his attention on something which is not himself. Interest him in the recital of some noble action, excite him by verses or songs which give expression to lofty sentiments or paint the beautiful features of natural scenery, and you will see him rejoicing in his own emotions, mastered and melted by the omnipotence of the arts. Music, the most seductive and purest of them all, is calculated more than all to exercise a sway over the popular heart, raising therein sensations alternately glowing and refined. The historical monuments of antiquity universally attest the influence of this art as a means of civilization. Why, then, should we reject a means so powerful, at a moment when the springs of morals are so weakened amongst us? Governments which seek to secure the affections of the masses will do well to attract their confidence by procuring for them, as far as the power lies in their hands, work, education and amusement. Let the industrious poor, when assailed by the solicitations of the factories, be able to reply,—“We, too, have our share in the distribution of the social enjoyments; that share is adapted to our simple tastes and proportioned to our scanty leisure. With it we are content; and, far from striking at a social condition of things in which we hold an honourable place, we are ready to defend it against every species of attack.” For myself, I feel satisfied that the administration has rightly apprehended the wants of the people; it has justly felt that the labourer must have some diversion from his labour. His leisure hours it has sought to fill up in a manner which should be agreeable while it was useful; and, in that design, it has created this great and admirable system of scholastic institutions, appropriated to different sexes and various ages,—and of which the musical one is, in my opinion, neither the least brilliant nor the least moral. I am firmly persuaded that the singing-schools are worthy of all favour, and fit objects of the munificence of the municipal councils.

In important connexion with this branch of his subject, are our author's remarks on a certain class of dramatic representations which have had a disgraceful and unnatural vogue amongst ourselves, and which, though they may be of more importance in a play-going country like France,

are, we think, worthy the consideration of public instructors anywhere. With these, we must conclude. They are suggestive of very serious reflections:—

There is another class of writers, who, for the purpose of exciting the curiosity of the vulgar, produce on the stage malefactors, distinguished by their skill in the science of crime—make these play the parts of their heroes—and surrender up to their epigrams and mockery the agents of authority, as well as all other characters concerned in the action of the piece. On them alone is all the interest centered. Daring, presence of mind, fertility of resources, shrewdness, wit, all that can attract the sympathy of the spectator, and tend to his diversion, are lavished on these characters. They sport with human life with the most exemplary coolness; and their perfect indifference before and after the perpetration of crime is so surrounded with plesantries and so seasoned by buffooneries, that the indignation which should be natural and have free course amid the audience, is stifled by these facetious infamies. Whoever has seen or read the ‘Auberge des Adrets’ and ‘Robert Macaire,’ dramas of great celebrity among the people, will readily admit the truth of these observations. They are the very triumph and apotheosis of crime. * * In this state of things, the legislature should show itself only the more strict as to the morality of theatrical pieces, in proportion as the influence of religion is weaker and more limited. This seems recommended by simple good sense, even if it were not so by sound philosophy. It is only necessary to read or witness the pieces issued by the dramatists of the new school, to be convinced that the censorship has not kept that important truth in view. Not only has it suffered on the national stage works justly reprehended by all right-thinking minds, but it has permitted the introduction there of that singular class of dramas in which malefactors leave their hiding-places, to exhibit, before a frivolous and unthinking public, all the tricks and stratagems of their infamous trade, all the excesses of their frightful audacity, and all their mockery of the researches instituted against them by the agents of the civil authority. The newspapers which devote themselves to reporting the proceedings of the tribunals, if they sometimes lay before the public the details of an atrocious crime, at least describe also the punishment of the culprit; and the reader learns from the latter, that the claims of justice have, at any rate, been vindicated. The writers who dedicate themselves especially to the composition of this species of drama, aim mainly at one object—that of vehemently exciting the curiosity of the spectators. They care nothing about the moral tendency of their pieces—so that they draw. The administration cannot be too cautious in preventing the representation of such dramas. If the class of plays to which we have before alluded harden the heart and insult the public morals, these do worse still, for they fling an unnatural gaiety—and a gaiety which is sympathetic—over scenes of theft and murder. They paralyze the guardians of the public peace, and surrender up all the holiest affections of nature to the derision of their wretched heroes. I dread the effect of these representations on the unreflecting crowd of spectators. Unaccustomed to analyze their impressions, and with no misgivings as to their morality, the people abandon themselves unresistingly to the art of the author. They do not pause to consider that the chief personages put forward are the enemies of society, malefactors, men whom all their address and effrontery and witticisms cannot lift above the ignominy of their condition. The crowd rarely reasons in its pleasures. Diverted, at the expense of a gendarme (a policeman), by the stratagems of a thief, the audience interests itself in the fate of the latter, from the same motive which makes us anxious for the success of any man struggling with a task of difficulty. Having sought the theatre, to be amused, they will laugh at all they can, until the incidents of the piece are exhausted, and the hero (that is, the robber) issues triumphantly out of his perils, or falls bravely under them. In the latter case, he will be an object of pity, as, in the former, of admiration. Thus are the populace constituted; and there are a good many enlightened persons, too, who belong to the populace in that respect. The educated man may easily resist these impressions of the moment—which will in no degree diminish his hatred of crime. But will the result be

the same with the individual viciously disposed—whom idleness or corruption already inclines to trample upon the laws of society?—or, will it be the same with the apprentice, whose dearest enjoyment is the play? It may be confidently affirmed, that the former will gather, from the drama exhibited before him, encouragements and lessons for the accomplishment of his evil designs,—and the latter will carry away impressions calculated to confound his ideas of right and wrong, and deprave the purity of his youthful morals.

We have been led into much greater length, in our notice of these volumes, than our limits would justify, but for the importance of the topics on which they treat. They are full of valuable matter, and rich in moral and practical suggestion. It is impossible to enter upon the consideration of their subject, without feeling how very much, in reference thereto, there is to be done at home—that *might* be done; and impossible to read the statements they contain without admitting that we may borrow many a wise lesson and useful hint from our neighbours.

Cyclopædia of Practical Husbandry, and Rural Affairs in general. By Martin Doyle. Dublin, Curry.

ALL parties, we think, must admit that Ireland, at the present day, can boast of one true patriot, in the person of Martin Doyle, of Ballyorley. This truly popular writer is assiduous in his efforts to diffuse practical knowledge among the Irish cottagers and farmers, taking care to insinuate, among his lessons of rural industry, the precepts of cleanliness, sobriety, good order, and content. A lively unaffected style, with an anecdote here and there, and occasional sallies of humour, have enabled him to gain the ear of a community that soon grows impatient of a lecturer. His tracts or volumes, entitled 'Hints to Small Farmers,' 'Common Sense for Common People,' 'Hints on Subjects connected with Health, Temperance, and Morals,' 'Hints on Cattle,' 'Practical Gardening,' &c., have had an extensive circulation among the rustic population of Great Britain, as well as of the sister isle, and have been productive, we are assured, of marked improvement. We must here observe, that the last number of the *Dublin University Magazine* unmasks Mr. Martin Doyle of Ballyorley, and, stripping off the pseudonym, discovers to us the Rev. William Hickey, of Mulranean; the same gentleman who, a few years back, made the experiment of an agricultural school at Bannow, resembling, in plan and purpose, the celebrated Swiss school at Hofwyl. The philanthropic Mr. Martin Doyle, of Ballyorley, (for we cannot think of depriving the author of the good name which he has made for himself,) has now taken a higher aim, and written for the instruction and amusement, not merely of the cottage, but of the farm-house. We can sincerely apply, to his 'Cyclopædia of Practical Husbandry,' the compliment which he obliquely pays to bacon, beginning his article on that savory viand in these words:—"Every farmer should always have a fitch or two of bacon in the kitchen, ready for the knife and pan." So we may say, that every farmer ought to have Martin Doyle's 'Practical Husbandry' on his book-shelf, ready for the long winter's evening, or any occasional leisure hour.

Mr. Martin Doyle, being a writer of sense, does not pretend to infallibility; but while he assumes, with that modesty which always comes from the West, that his book must reach a second edition, he requests his readers to furnish him with hints and emendations. In compliance with his desire, we recommend him to prepare an article on "Soils," the several characteristics of which ought certainly to be brought together under one head. We suspect, also, that many useful hints might be given to the farmer under the head "Market." In Martin's 'Essay on

Cheesemaking,' he has confined himself to the details of the cheese manufacture in Scotland; but why has he so unceremoniously left unnoticed our incomparable English cheeses! Finally, we would advise him to curtail some of the extracts from his standard authorities, which, though well selected, and bearing strictly on his subjects, do not always convey information with the simplicity and pleasing effect which his own language would undoubtedly produce. We sincerely hope that this little volume of Practical Husbandry may be duly made known to the farmers of the United Kingdom, and that they may perceive how much it is their interest to have so plain spoken and experienced a guide at their elbows. If, through its instrumentality, the fields show a deeper and a cleaner green,—if we find at breakfast a larger and whiter loaf, fewer addled eggs, and firmer bacon, then we shall rejoice in having recommended such a real benefactor of his country as Mr. Martin Doyle, of Ballyorley.

PUBLICATIONS OF THE CAMDEN SOCIETY.

Annals of the First Four Years of the Reign of Elizabeth. By Sir John Hayward. Edited by J. Bruce, Esq.

Ecclesiastical Documents. Edited by the Rev. J. Hunter.

Kemp's Nine Daies Wonder. Edited by A. Dyce, Esq.

Sir John Hayward's little work is valuable, as one of the earliest attempts to render historical writing, in English, something more than a mere chronicle; it adds little, indeed, to our information respecting Elizabeth, but it illustrates the progress of prose literature at the period when our language was beginning to assume a permanent form. Writing in the time of James I., who had no great love for his illustrious predecessor, and having himself suffered imprisonment as a friend to Essex, Sir John was not predisposed to show favour to Elizabeth, yet no contemporary writer has drawn a more graphic or favourable character of her. We shall extract a portion of the description:—

"Shee was a Lady, upon whom nature had bestowed, and well placed, many of her fayrest favores; of stature meane, slender, streight, and amiably composed; of such state in her carriage, as every motion of her seemed to beare majesty: her haire was inclined to pale yellow, her foreheade large and faire, a seeming sete for princely grace: her eyes lively and sweete, but short-sighted; her nose somewhat rising in the middle; the whole compasse of her countenance somewhat long, but yet of admirable beauty, not so much in that which is learned the flower of youth, as in most delightfull compositions of majesty and modesty in equall mixture. But without good qualities of mynde, the gifts of nature are like paynted floweres, without eyther vertue or sappe; yea, sometimes they grow horrid and loathsome. Now her vertues were such as might suffice to make an Aethiopian beautifull, which, the more a man knowes, and understands, the more he shall admire and love."

There is a very curious account of the zeal displayed by the common people in the destruction of images, when the Reformed religion was established, which leaves a favourable impression, on the mind of the reader, of Hayward's powers, both of observation and judgment:—

"The orderes which the Commissioners sett wer both imbraced and executed with greate fervency of the common people; especially in beating downe, breakinge, and burning images, which had been erected in the churches, declaring themselves noe lesse disorder'd in defacing of them then they had been immoderate and excessive in adorning them before; yea, in many places, walls wer rased, windowes wer dashed downe, because some images (little regarding what) were paynted on them. And not onely images, but rood-loftes, reliques, sepulchres, bookes, banneres, coopes, vestments, altar-clothes wer, in diverse places, committed to the fire, and that with such shouting, and applause of the vulgar

sort, as if it had bene the sacking of some hostile city. Soe difficult it is when men runn out of one extreme not to runn into the other, but to make a stable staye in the meane. The extremes in religion are superstitione and prophan[iti]e, eyther negligence, or contempt: betweene which extremes it is extremely hard to hold the meane."

Hayward was not free from the besetting sin of his age, pedantic allusions to the classics, and a whimsical misapplication of the incidents, both in sacred and profane history. He discusses the propriety of bombarding the churches which the French had fortified in Leith, by examining the conduct of the Greek and Roman warriors, and finally rests the vindication of the English on the destruction of Jerusalem by Titus. Hayward's views on toleration were more liberal than those of his contemporaries, and we may therefore quote them as illustrating the length to which liberality had arrived at that period:—

"This year, in April, one William Gefrye was whipped from the Marshall-sea, in Southwarke, untill he came to Bedlame without Bishopgate, for affirming that one John More, whose then laye in Bedlame, was Jesus Christ, and that the same Gefrye was his disciple; upon his heade was sett a paper, wherein was expressed the quality of his offence, in thes wordes:—William Gefrye, a most blasphemous hereticke, denying Christ our Saviour [to be] in heaven." At Bedlame, John More was brought fourth, before whom Gefrye was whipped, untill he confessed that Jesus Christ was in heaven. Then was More examined, who answering both stoutly and crosly, was commanded to put off his apparel, which he readily performed, and then was tyed to a cart. But scarce had he bin whipped one bow-shotte in length, but he confessed that Jesus Christ was in heaven, and that he, the sayd More, was a miserable man. Then was More returned prisoner to Bedlame, and Gefrye to the Marshall-sea, where they had remayned prisoners about a yeere and a halfe before. I have sett downe this as a notable president to convince and reclayne hereticks both obstinate and absurd, especially when they rise to any high pitch of madnesse; for, from some degree, without exceptione, I exempt none."

The second of these publications contains a brief history of the bishopric of Somerset (Bath and Wells) written in the reign of Henry II., together with a collection of ecclesiastical charters and grants. The collection of documents is interesting only to professed antiquarians, but a singular legend is interwoven with the history, which may be received as a pleasing specimen of ancient romance:—

"Formerly there were two Kings reigning in England; one beyond the Humber, the other on this side of it. It happened that the King who reigned on this side the Humber, the number of his days being completed, went the way of all flesh. He left no heir behind him: whereupon, in the kingdom which he had governed, there arose a cessation of the administration of justice, and with it injustice; so that no room was left for either peace or equity. The unjust man condemned the just; the strong oppressed the weak; and the more powerful a man was, the more injurious was he to his neighbour. What more? Thus the want of an heir to the kingdom brought a miserable desolation: which beholding, the bishops and chief persons of the realm, desirous to obtain a King to reign over them, consulted the Lord at London. The reply they received was, that they should seek out a man whose name was *Ina*, and make him King. When the chief men of the realm heard this, they immediately dispatched many persons in every direction who should seek out this person called *Ina*, and bring him to them: who, when they had sought him for a long time without success, a party of them who had been inquiring in the western provinces, namely, in Cornwall and Devonshire, were returning, wearied in spirit, and directing their course towards London. These men, as they were travelling through the provinces, and had arrived at a certain town which is called Somerton, chanced to see there a certain husbandman with his plough, who, with a loud voice, was calling out for '*Ina*' that he might come with the oxen of his

father, who was a partner of the husbandman. The messengers hearing this, inquired of the husbandman what he was calling; who replied, that he had called for Ina, the son of his partner, that he should come with his father's oxen. As soon as the messengers had seen Ina, and perceived that he was a handsome youth, tall and robust, they rejoiced with exceeding joy: 'This,' said they, 'is he of whom we are in search.' When they expressed their desire to take him with them, they were not suffered to do so by the father, nor yet by the neighbours, without giving a pledge and security that no harm should happen to him while he was in their hands. This being done, they brought him to London to the chiefs and nobles of the realm, who, when they saw Ina, a young man, very handsome and, as it seemed, very brave, they made him King, committing to him the kingdom, and all belonging to it; and he was immediately consecrated by the bishops. While these things were scarcely concluded, there came one who told the King, that the King on the other side the Humber had lately died, leaving an only daughter his heir, whose name was ADELBURGH. When the King heard this, he sent a royal embassy to Adelburgh, with proposals of marriage; and that their two realms should be united into one monarchy. But Adelburgh, when she had received the proposal, despised it, and spurned the thought of marriage with the King, because it was said he was the son of a husbandman. King Ina, when he received this reply, thinking that he should himself have better success, determined to go in person; and, pretending that he was a messenger from the King, came to Adelburgh, and repeated the proposals which had been made to her. But she, nevertheless, as before, rejected the proposal, on the ground that the King's father was a husbandman; which, when the King heard, thinking anxiously what he should do, that by some means or other he might succeed, he determined to remain with her some days, and even months, in the character of a servant waiting upon her. Now it happened, that Adelburgh appointed a feast to be held for the chief persons of her realm. Ina, on the day of the festival, had the office assigned him by his mistress of placing the dishes on the table at the banquet. While he was performing this duty, being dressed in royal apparel, and appearing to far greater advantage than the other persons who were present, the lady, again and again admiring him, became exceedingly enamoured, and ordered a couch to be prepared for him at night in her own apartments. In a secret interview, in the deep silence of the night, Ina again opened his embassy to Adelburgh. He could not, however, prevail to be heard, until, at length, he declared to her who he was, and that he himself was the King; when she, wondering exceedingly at what had happened, was amazed, and, with hearty good will, acquiesced in his proposal. This being settled, the King departed; and, being returned into his own country, sent a splendid embassy to conduct the lady to him. When she arrived at the town which was then called Cideston, but now Wells, they were there solemnly married."

The third publication contains Kemp's account of his having danced the whole way from London to Norwich, and a few of his adventures on the road. It is not the sort of work we should have recommended for publication by the Society.

Disquisitions on the Theology and Metaphysics of Scripture, by A. Carmichael, M.R.I.A. 2 vols.—We shall not offer an opinion on the various subjects discussed in these volumes. Our duties and our inclinations equally restrain us from the thorny paths of religious controversy, but we are ever ready to bestow a word of commendation on all who enter on them, without appealing either to prejudice or to passion. We must, however, observe, that Mr. Carmichael frequently falls into the Irish fault, of allowing his rhetoric to run away with his logic; he declaims when he should reason; this is particularly the case in his chapters on the Trinity, which are for the most part a series of inconclusive arguments, the weakness of which the author probably concealed from himself by the laboured polish of his expression. His suggestions respecting the propriety of a new translation of the Scriptures, are not remarkable either for their novelty or for their cogency; they are obviously designed to recommend the Unitarian ver-

sion, which is far from reaching the standard of perfection which Mr. Carmichael seems to suppose. We must also express our dissatisfaction with Mr. Carmichael's metaphysical analysis of the principle of faith; viewed as a question of mental, rather than moral science, such a discussion might have both value and interest, but when once the consideration of moral consequences is introduced, the main subject disappears in the excitement produced by its adjuncts.

A new Introduction to the Mathematics.—All that is really valuable in this work was long since published in Walker's *Philosophy of Arithmetic*, and there treated at once with greater simplicity and accuracy. There can be no doubt that the system of instruction in arithmetic, generally adopted in this country, is admirably calculated to perpetuate dunces, and has most probably been successful. Teachers seem to have entered into a conspiracy to keep pupils from asking the question "why?" and assuredly the question would, in many instances, cause considerable inconvenience. We set an unfortunate child down before a page of figures, and give the rules by which he is to conjure; but the meaning of the figures, the object of his operations, and the reason of the rules, are left hidden mysteries: the child shrieks from the repulsive duty, and then comes the cry of ill-nature, and of the unwillingness of youth to acquire knowledge. The fact is, that the child is anxious to work and eager to learn, but it has not the mechanical facilities of the dog or the parrot; the child wishes to know for what purpose he is commanded to perform certain operations. One of the earliest and one of the most important impulses of reason is, to trace the connexion between the means and the end; and this is precisely the information which the common system of teaching arithmetic withholds. We wish that the execution of this work had corresponded with the author's design, which is excellent; but we regret that he has perplexed the subject by wordiness and neglect of precision. We have seen Walker's system tried many years ago, and can vouch that it will form correct habits of mathematical reasoning, and, at the same time, afford mechanical facility in computation at half the ordinary cost of time and trouble to the learner. On the teachers, however, it imposes the preliminary trouble of understanding what they talk about, and this is probably the reason why the book has been neglected.

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TRAVELS IN KORDOFAN.

We are indebted for the following letter to the Baron Killinger, of Carlsruhe, who was pleased to observe, in an accompanying note,—"The great interest which the friends of geography take in the travels of Ignaz Pallme [see Mr. D'Abbadie's letter, *Athen.* No. 638, p. 53-4] and the no less great interest I take in the *Athenæum*, must plead my apology for troubling you with the following communication. It is a translation from a letter which has recently appeared in a journal published at Trieste, of which, probably, not a single copy finds its way to England. I have had no assistance in my bold attempt at writing in English, and know not whether I can go alone. I have made the translation as literal as possible, anxious to retain the plain yet graphic simplicity of the letter-writing traveller. The last paper received, dated 18th March, states that, according to letters from Cairo, Pallme has received a commission from the Royal African [query, Geographical] Society, and is again about to enter on a new exploring journey. He is to take the following route: Kordofan, Shabûn, Runga, Burgi, Burnu, and through Murzûk in the Fezzan, back to Tripoli. Similar expeditions have, at various periods, been undertaken, from Tripoli as the starting point, but have always ended unfortunately. He is to set out on his journey in September, but will first visit Syria."

A Letter from Ignaz Pallme to his friends at Trieste, containing a brief account of his Travels in Kordofan.

HERE I am again in Cairo. From my first excursion to Thebes, I returned with the Prince Pückler-Muskau; from my present longer, more perilous, and adventurous journey, I arrived in the company of the future Sultan of Darfûr. My friends here had already numbered me among the dead; and I was recognized by no one. How could it be otherwise?—a long and bushy beard shades my skin, my features are altered, my skin has been bronzed by the sun, and a glance in the mirror makes me almost doubtful about my own identity. Now only, when all the dangers are overcome, I measure the full extent of the fool-hardiness of my enterprise. "Welche lust gewährt das Reisen!" may be well enough for Europe, where all our wants are provided for most comfortably, but will not do here, where often the common necessities of life are wanting,—where, with every step, you have to struggle with obstacles and dangers. Whole months I passed in the Desert, with the thermometer at 40 degrees (Reaumur); my couch a lion's skin, under a tent; my only food consisted of roasted locusts and bad camel-flesh; bread was for weeks together out of the question; my nearest neighbours were tigers, lions, and hyenas, which, by their frightful roarings and yellings, robbed me of sleep. Frequently I had to endure the pains of hunger and of thirst; tropical rains and diseases contributed their part to make life a heavy burden. But man will overcome much,—much more, indeed, than men imagine. Once I was thirty-six hours without a drop of water; as far as my eye could reach I saw nothing but the sands and the sky—not even a reptile gave life and animation to the dreary solitude; the skeletons of men and camels lay scattered about—sad tokens of misery!—a hot blast whirled up clouds of scorching sands, so as to darken the sun, and make me fear that with every step I should find my tomb. These were hours of despair; but my trust in my God supported me, upheld my courage, and made me a patient endurer of my many sufferings.

Nature's veil is spread over the vast plains of Africa, and conceals their mysteries. Centuries must pass before it will be lifted. Many, many things are there hidden, which will be revealed to future generations, and recorded by future historians and geographers; and many will be the travellers that will find there their tombs, as have so many of their predecessors. But when the great struggle is over, then one feels abundantly rewarded. To me, this journey was full of instruction: I learned and saw many things, of which I had not—could not have had—any fore-knowledge. I saw human beings in a happy state of innocence—I saw tribes that knew no care, no distress, no grief; but, on the other hand,

• The commencement of the Princess's great aria in Boieldieu's very popular opera, 'Jean de Paris.'

I witnessed scenes the most horrible—scenes that will for ever haunt my memory. I was an eye-witness to those dreadful slave-hunts (gazwa), and one must see them, to conceive an idea of what human misery is!

Let me first give you a general outline of my route. At Old Cairo I embarked in a small cabinless kanja. It is difficult to imagine a more charming sight than the moving panorama opened to view on the banks of the Nile; but unhappily, at the same time, the most dreadful scenes of misery will here but too often meet your gaze. The villages are literally built of mud, and their inhabitants clad in rags. I visited once again the ever-memorable Thebes, and proceeded thence to Assuan. Here is the first cataract; the kanja is here changed, and you enter Nubia, whose inhabitants are essentially different in appearance, manners, and language, from the Egyptians; while the country itself abounds in ancient monuments, which I hope to be able fully to describe on another occasion. We then reached Wadi Halfa, near the second cataract, whence we continued our journey on camels as far as New Dongola. Here we re-embarked on the Nile, and ascended to Dolip or Deppa. At the latter place I again bestrode a camel, and proceeded to El-Obeid, the capital of Kordofan. Kordofan is a delightful country, and in many districts not inferior in fertility to Brazil. Vegetation, the most variegated, exhaling the sweetest odours, overspreads the lower parts of the country; beautiful creepers climb up and entwine the tallest trees; the grass grows to a man's height; parrots and honey-suckers, whose plumage is steeped in and glittered with the most splendid colours, flutter around; from the branches resound the sweetest choir of birds. At the same time, there is no lack of snakes and other reptiles. Kordofan is a flat, rather than a mountainous country. Towards the west the soil is composed chiefly of loose sands—here, too, there are very fertile oases. There are but few rivers. There are only two seasons—the wet one and the dry: night and day are of almost equal duration; twilight is unknown here; as soon as the sun disappears from the verge of the horizon, night sets in. The coin current here reminded me of ancient Sparta. It is made of iron, and weighs from about 13 to 18 ounces. The houses are circular, made of straw, and have no windows; they are all surrounded with briar-fences, else they would be in danger of being eaten up by a troop of hungry camels. Oxen are usually employed for riding, and on such occasions have leading strings drawn through their nostrils. Our common kinds of grain, as wheat, barley, and maize, do not thrive in this country; instead of bread, they make use of a species of millet, called *dokhan*. Wheat is hardly to be had, and then it fetches a very high price. Two pounds of good beef does not cost so much as a penny. Scales are not used; every thing is sold by eye-measure. The principal articles of export of Kordofan are—gum, of a superior quality, 2s. 6d. the *cantar*; tamarinds, which at the present moment fetch a high price, the locusts having destroyed most of the leaves; ostrich-feathers, the price of which varies almost every two months; ox-hides, 6d. a piece; ivory, in Tekkelé, Shabûn, and Runga, 50s. the *cantar*.

The natives of Kordofan are, in general, peaceable and hospitable, but indolent, much given to lying, and great thieves. The climate is exceedingly unhealthy; of the few Europeans who had established themselves here, three-fourths perished; out of eight Englishmen sent here by the Pasha to examine the country, six died, and the surviving two, already attacked by disease, were only able to save their lives by a speedy return into Egypt. Throughout the whole course of my journey I met but one single European, who also fell a victim to the climate. I myself was laid up full thirty days, in the hut of a negro, exhausted, and almost senseless, and had abandoned all hope of ever again seeing the Nile, when some negro women undertook my cure. Twice in the day they placed me, entirely naked, on a bundle of straw, pouring repeatedly well-water all over me; then, after having rubbed me dry, they wrapped me up in sheepskins and sacks, so as to secure an abundant perspiration, by which means I recovered my health. From dysentery and intermittent fevers, however, I was rarely free.

† Russegger says, of reeds.

Though the country is poor, beggars are nowhere met with, with the exception, perhaps, of a few blind people, whom I saw at Obcid. The traveller is at no expense—he is everywhere offered lodging and food; and it would be considered as disgraceful to accept payment. The only annoyance are the visits which one is obliged to endure. On arriving at a village, the chief personages enter your tent, whilst the other inhabitants, old and young, remain seated on the ground on the outside; and the silly questions which they put to you will only end when you feign to fall asleep, on which they all withdraw tranquilly and in silence. The reigning religion is the Mohammedan; few persons, however, understand the Koran; and you will seldom see any person engaged in prayer. They believe in transmigration. One day, when I was whipping my monkey for some offence, an old man said to me, quite calmly—"Do not beat that monkey; the soul of your grandfather may be within him." They are passionately fond of music and dancing: every evening they dance before a large wood fire, to the sound of a drum—the dancers accompanying themselves with singing and clapping of hands. The female dancers possess a peculiar agility. The principal achievement consists in taking up with the mouth from the ground a string of glass beads, in bending the head backwards, even to the earth. In general, their positions are very voluptuous. The women are kind-hearted and obliging; but, at the same time, as in Europe, vain in the highest degree. The most flattering compliment you can pay to a fair dame, is by brandishing a sword several times over her head. The married women, as well as the girls, go entirely naked, and are distinguished merely by the girdle—the former wearing a piece of cotton cloth, the latter a fine leather. The girls become marriageable at a very early age—from their eighth to their tenth year.

After having lived nearly eleven months among these good people, I visited the republic of Darhammar, on the Nuba Mountains, and that of Tekkelé—which latter has aristocratic institutions. Then I entered the territory of the Shillûks, on the White Nile, whence I shaped my course back, through the Sennâr and the Great Desert, to the Nile, where I embarked for Cairo. A journey through the Desert has its fearful, as well as its pleasant concomitants. The Desert may justly be called an ocean of sand, having, like the sea, its islands and bays—its waves and its storms. You are travelling for many days without being able to enjoy the view of a single tree or shrub. The truly valuable gift bestowed by the Creator on the dwellers around, is the "the ship of the Desert"—the camel—without which, travelling in Africa is a thing unimaginable. The phenomenon of the mirage never failed to excite my astonishment, although I had seen it before, more than once. The plague of the Desert is the Samûn, [Simoom] whose acquaintance I had twice the honour to make. The horizon darkens, and assumes a reddish-yellow tint—the sun seems to be covered with a veil, and its disc has a blood-red appearance. You experience, at the same time, a heavy closeness about the chest, and are overwhelmed by the up-rising masses of burning sand. To persons of a feeble constitution, the blood bursts from the mouth and ears, but few survive.

In the neighbourhood of the White Nile, the married women have the singular privilege of being kissed by any man they like. The moment a stranger arrives at a village, the women crowd around him: one offers to wash his feet—another drives the flies from him—a third wipes the sweat off his face, or gives him Bûza to drink; in short, each of them has to perform some kind office or other towards him. The husbands take no notice of this; indeed, jealousy is a thing unknown in this country. The inhabitants of the mountains of Nuba, six journeys to the south of Obcid, are a different race from those on the White Nile—they differ in language and manners from those on the White Nile. Nuba is, as I said before, a republic, and has no chief or ruler—each inhabited mountain having its own judge. According to the statements of the inhabitants, there are no less than a hundred of these mountains inhabited; but I think the number exaggerated. At Obcid, I engaged a servant, who was a native of Nuba. At the age of fifteen, he had been brought to the slave-market at Cairo, and purchased by an European, in whose ser-

vice he remained six years. His master died, and he, having got his freedom, went to Kordofan. This negro was doubly welcome to me, on account of his great attachment to Europeans, and because he might serve as interpreter in the mountains of Nuba. We visited the mountain-village where he was born; and I cannot do justice by description to the cordiality of the reception I met there at the hands of his countrymen. The inhabitants of these mountains are pagans. Every year they celebrate a festival in commemoration of the dead. Their mutual attachment is remarkably great, and their parental and filial love truly exemplary. I have met with few instances elsewhere. They are a gay and lively people—their principal amusements are dancing, music, singing, and hunting. They looked upon me as a sort of marvel, and treated me with the greatest distinction: and right pleasant days I spent among them. Every evening there were dances to my honour, before my hut. The girls in this part of the country are exceedingly well-shaped, and peculiarly careful in the arranging and ornamenting their hair. In making their toilette, they use a bowl filled with water for a mirror. One day, a girl brought me some milk, and, on my returning her the bowl, and directing her to return home, she sat down before the entrance of my hut, and burst into tears. My servant informed me, that, according to the custom of the country, I ought to have kept the girl with me till my departure. After that, none of the negroes could be induced to bring me milk; and when I asked for it, they would smack their lips—a sign of negation—and walk off. Each finger has its particular name, of which they make use also in reckoning: they cannot, however, count beyond five. At some places, the women powder their heads with a certain red substance. Among the Bakkâs, the girls besmear their hair with butter, and then bestrew it with pounded brimstone. In the Desert between Kordofan and Darfûr, I saw the town of Cab-Bellul, which had never before been seen by a European, and still less visited. At Obcid I got acquainted with the Sultan of Darfûr: I enjoyed his full confidence; and he expressed the wish that I would remain with him. He only waited for the return of the Pasha of Egypt, who was at that time in Sennâr, before he set out on his journey back to Darfûr. I had a fowling-piece, to which he took a great fancy, so I offered it to him as a present. Unfortunately, when he attempted to shoot a pigeon, the barrel burst, and he injured his hand. Being in great fear at the consequences, I took to flight, and sought refuge at the house of a friendly Fakî [devotee], twelve leagues distant from Obcid, where I was safe enough, and had no fear of being betrayed. Here I heard that the divan of Obcid had instituted a criminal procedure against me, but that the Sultan himself came forward as my defender, saying—"Pallme is my friend! he is innocent; God ordained it so!" Still I was unwilling to return; and this was the reason of my shaping my course back to Egypt. One day, when I was walking on the banks of the Nile, in a town of Upper Egypt, I heard myself called by name, and recognized the eunuch of the Sultan of Darfûr. Apprehending, very naturally, some unpleasant consequence, I hastened my steps, in order to reach a boat, and prepare, if need be, to show fight. Then the mameluke of the Sultan called after me, which gave me more confidence, and I went to the Sultan, was received by him in a very kind manner, and proceeded with him to Cairo; and should I find myself disappointed in my hopes of gaining my livelihood in Europe, I have resolved to set out on a pilgrimage to Darfûr, and spend the remainder of my days at the court of its Sultan.

OUR WEEKLY GOSSIP.

The Royal Botanic Society has recently been exhibiting, at its rooms, the designs for their Gardens, submitted by various candidates, for the fifty-guinea premium promised to the best. The designs are twenty-one in number, and of every possible variety. Some of the artists have principally attended to such a mathematical symmetry of arrangement, as might befit an Italian pleasure, but not an English climate: some have mainly regarded those picturesque and park-like effects of tree and lawn, and ornamental water which would be incompatible with the purposes of floriculture: some, whose architectural

ideas flow in too liberal a measure, have stocked the limited circle with kiosques, and *casini*, and huge conservatories, one half of which, if built, would make the scientific Society's domain yet more like Mrs. Rafferty's Tusculum, in its crowd of heterogeneous objects, than the King of Prussia's Pfauen Insel, for like reason, complained of by a correspondent. (*Athen.* No. 626.) Others, again, have studied scientific, and even hemispherical classification, until the execution of their plans would leave the ground as barren of beauty to the casual visitor, as a cabbage-garden. Nothing, in short, is so difficult, as the union of the picturesque with the practical. The principal objects of interest, while sufficiently prominent, should reveal themselves by degrees; hence the fault of a great central building, with walks radiating from it to the four cardinal outlets. There is a nice distinction, too, between that shrubby character which befits a wide domain, and that high finish demanded for so limited a space, in which every tree and turn of a walk should have its effect. On all these grounds—making every allowance for the difference between landscape-gardening on paper, and when done in grass and gravel—the plan No. 9, by Mr. Burges Watson, appears to us the most eligible,—as affording variety, surprise for the eye, accommodation for the promenader, and a fair admixture of the irregularly picturesque with the formally scientific.

We were invited, this week, to Mr. Moon's, in Threadneedle Street, to see Mr. Thomas Duncan's large historical picture of 'Prince Charles Edward and the Highlanders entering Edinburgh, after the Defeat of Cope at Preston.' Songs are now sung, which, sixty years ago, would have produced imprisonment, and pictures painted, which, a century back, would have endangered the safety of the painter. Time has subdued many of our old national animosities; and the descendants of the King who looked with resentment on Hogarth's 'March to Finchley,' will contemplate Mr. Duncan's present picture as a work of art alone, embodying a page of history, portraying the warm feelings and prejudices of many dead, and the harmless sympathies of some few still alive. Mr. Duncan is a young artist, and has painted a clever picture, grouped with considerable skill, and telling its own story. The scene is laid in the old Canongate of Edinburgh—a picturesque street, with gables and turrets, and strange stairways. In the centre is the Chevalier—the Bonnie Prince Charlie of song—young and handsome, in the identical dress which he wore at Preston. He is bare-headed, and looks not unconscious of the presence of a very pretty group of Scottish maidens, who relieve and diversify the foreground of the picture. He is surrounded by his adherents: on his right rides the Duke of Perth, on his left the brave Lord George Murray, the life and soul of the rebellion. The latter is a fine head, firm, vigorous, and expressive. These are portraits, painted with great fidelity and spirit. Lochiel, too, is painted from Prof. Wilson, and is an admirable likeness:—the dresses, and the pistols, claymores, and banners are of the age. The fault is, that the picture is too crowded; the artist has endeavoured to do too much: there is something of every kind in it; of high-souled feeling, in one part, and of a low convivial air in another. It is to be engraved, and on a scale and in a manner it well deserves. Mr. Joy's picture of 'The Widowed Queen and Children of Charles the First,' contemplating his portrait, has been engraved by W. H. Simmons. The unhappy widow is represented, some time after the execution, gazing on the well-known full-length portrait of her husband, by Vandyke, in the Louvre. The Queen herself is likewise painted after a portrait by Vandyke, and the children, who complete the group, after the pictures at Windsor. The engraving has been executed from a finished sketch, and the picture will, we understand, be exhibited in the approaching season, at the Royal Academy. Another work of importance in a forward state is, an engraving by Mr. Walker, after Cattermole's picture of 'Luther and his Adherents entering their Protest at the Diet of Spire,' whence the name Protestants. On the left of the picture sits the President of the Diet, King Ferdinand, supported by the Pope's Legate, the Cardinal Archbishop of Mentz, the Elector of Brandenburg and others of his party; in the centre are the protesting princes, John Constance, Elector of Saxony, the Prince of Anhalt, the Land-

grave of Hesse, the Dukes Ernest and Francis of Luneburg, with many of less note. The picture is finely composed, and the engraving promises to be worthy of the subject, which cannot fail to interest Protestant Englishmen: nor ought it to be the less popular because Her Most Gracious Majesty and Prince Albert are both lineal descendants of this John Constance, and that the House of Hanover comes in direct line from Ernest Duke of Luneburg. There appears to be no end to the number of portraits painted, and to be published, of the Duke of Wellington. In our ale-house signs, Vernon and Keppel gave way to Howe and Hood, and Marlborough and Eugene to the Duke of Cumberland:—these, in turn, vanished, and Duncan and Jervis, York and Abercromby, supplied their places. Such signs told of changes in feeling, but the heroes of Trafalgar and Waterloo seem as yet to have felt no change. The Nelson pillar, at Charing Cross, has been contracted for, and our print-sellers contend with rival Wellingtons. One day, we have a Trinity portrait announced, the next a University portrait claims attention: these are largely subscribed for, when a portrait, by Briggs, is brought forward as a candidate for public favour. The curiosity of a background, in Mr. Patten's picture of Prince Albert, touched upon by the Prince, was found attractive, and, in imitation, the Duke, who cannot draw, has here put his name. This is something of a curiosity, and may tell for a novelty where merit alone is not enough, but Mr. Briggs has painted a clever picture and a good likeness.

The Prince Albert, as appears from the public papers, has bought two of Mr. Allen's landscapes, from the Gallery in Suffolk Street, and, it is said, a small figure, in marble, by Bell, from the British Institution. The duties, moreover, of His Royal Highness, as Director of the Ancient Concerts, commence on Wednesday the 29th, which is appointed as his evening. This is countenancing art, but what is the Prince to do for his own province of poetry?

In Sculpture, Mr. Joseph has ready for erection in Westminster Abbey, a statue of Wilberforce; and, at the meeting of the Graphic Society on Wednesday, the chief attractions were Mr. Roberts's 'Sketches in Egypt and the Holy Land,' already noticed in this journal, and some specimens of Mr. Hancock's patent process of colouring from engraved plates.

Our Irish and antiquarian readers will be well pleased to hear that the publication of Mr. Petrie's 'Essay on the Round Towers of Ireland,' so many years expected, is not likely to be much longer delayed. The Council of the Irish Academy state, in their Report, that to hasten it as far as lay in their power, a skilful London artist—Mr. Branstom—was brought over to Dublin, Mr. Petrie having agreed to make the drawings himself upon the wood. Notwithstanding the saving of expense thus attained, the cost of this part of the work (owing to the large number of illustrations necessary) was considerable, being estimated at between 300*l.* and 400*l.* Since that time the engravings have been proceeded with, and the Committee of Publication have recently received the assurances of the author, that the manuscript will be shortly ready for the printer.

The selfish policy of M. Daguerre appears to have all but put a stop to the practical application and improvement of his interesting discovery, by limiting its use to the wealthy. This is the more to be regretted, as we every day see specimens more and more perfect. Messrs. Claudet & Houghton have lately received a selection, from Paris, quite unequalled, and well worth a visit; some of the specimens so perfect, that the water reflects the buildings; in others, inscriptions are legible through a magnifying glass, which cannot be read on the building itself with the naked eye. It is impossible not to point out how different has been the result of the discovery of a means of engraving by voltaic electricity. We published a communication from Mr. Spencer only in October last, (*Athen.* No. 626.) and his process was then, for the first time, made known beyond his immediate friends and neighbourhood; since that time we have had occasion, more than once, to notice its beautiful application to various novel purposes; and we have just received, from Mr. Barclay, what he calls an Electrotypic Seal,—a seal, made from an impression of one which he cast for the use of the *Athenæum* office, some two or three years since, which is, in every respect, equal to the original.

The remarkable and fearful conflagration in the Mines of Commentry, of which we gave some particulars last week, was unsubdued up to the last report. A check which it had received, by the fall into its burning field of the ground, mined by its own terrible operations, had proved only partial and momentary; and the fire had penetrated into galleries which it had been hoped were beyond its reach. The neighbourhood was awaiting the experiment of submersion with intense curiosity for the new phenomena which it would produce, and anxiety as to the result.

A very promising programme has been put forth by the managers of the German Opera Company, whose performances commence, on Easter Monday, at the Prince's (late the St. James's) Theatre. Besides the operas with which former undertakings of the same kind have rendered the English public familiar, we are promised the 'Jessonda' and 'Faust' of Spohr, the 'Euryanthe' of Weber—his *chef-d'œuvre*,—Conradin Kreutzer's 'Nachtlager zu Granada,' Lortzing's 'Czar und Zimmermann,' Spontini's 'Ferdinand Cortez,' and Marschner's 'Templer und Jüdin'—his best work. Moreover, besides the regular company, which is made up of artists not of great note—with Herr Ganz and Herr Schneider as leader and conductor, and Herr J. A. Rockel as chorus-master—the management announces itself as in treaty with Madame Stöckl-Heinefetter, Mlle. von Fassmann, and Mlle. von Hasselt. If the second lady should come, what an opportunity for fulfilling the earnest wish of so many musicians, and giving us some of the master-works of Gluck! For tenors, shadowed forth as *probable*, are Herrn Wild and Hüttinger; for basses, Herrn Lehr and Draxler. It would appear as if these names were conjecturally given, from the fact that the first announced performance—that of 'Der Freischütz'—is *starred* (to speak according to the bills) by three other artists, Madame Fischer Schwartzböck, and Herrn Schmetzer and Pöck,—the two gentlemen from Brunswick. It is needless, we trust, to remind all whom it may concern, from the disastrous results of similar speculations in former years, that nothing but high perfection in *ensemble* will enable the German vocalists to compete with their Italian rivals, in presence of a London public; good opera singing—more is the pity!—being better understood, with us, than good opera music.

The dramatic event of the last fortnight in Paris has been the production, at the Theatre of the Renaissance, of M. Casimir Delavigne's tragedy, which we some time ago announced to be in preparation. The tragedy has for its title '*La Fille du Cid*,' and, of course, puts M. Delavigne in the perilous position of following in the footsteps of Corneille.—The suit between Madame Grisi and her husband, M. de Melcy, arising out of the terms of their deed of separation, has been decided against the lady, in the Tribunal de Première Instance—the President's judgment recognizing the injunction lodged by the husband, and ordering a moiety of the actress's salary to be paid over to him. Another dramatic trial, which has made noise in Paris, has been the recent appeal to the Cour Royale, against a decision of the Tribunal de Commerce. The action was brought by the '*entrepreneurs de succès dramatiques*?'—vulgarly, the *claqueurs*—against the management of the Vaudeville Theatre, for a breach of contract. As on a former occasion, the deed by which they undertake 'theatrical successes' for a very valuable consideration was read in court. The higher court, reversing the decision of the lower, refused to consider that an agreement at all, which had a purpose so immoral, and the *claqueurs* were put out of court. Mlle. Rachel has at last concluded an engagement with the Comédie Française. She is to have a salary of 27,000 francs,—a benefit guaranteed at 15,000—18,000 for fire and candles—and three months' leave of absence—the whole amounting to 2,400*l.* sterling, for sixty-four performances. M. de Balzac has made his appeal to the public against the theatrical and ministerial condemnations of his drama of 'Vautrin,' by sending it to press.

It is said that, among the July *fêtes* at Paris, this year, a grand Musical Festival is to be held in the Pantheon, under the conduct of M. Berlioz. Whether it be good or bad, the music of this singular artist and clever critic is becoming so largely an object of speculation abroad, that the Philharmonic Society would only be acting according to the spirit of its

charter in affording the choicest concert-audience of England an opportunity of expressing its opinion concerning a composer so much talked about, but so little known.

The death of Sir Richard Phillips, who dropped out of the publishing world, rather than abandoned it, many years ago, and was one of the first to cheapen knowledge for the popular use, demands a word of notice in our obituary records. Sir Richard had attained the dignity of Sheriff of London and Westminster, in which character he was the founder of the Sheriffs' Fund, for the relief of distressed prisoners. He has lived many years in retirement, almost forgotten by that bustling world to which his earlier life belonged; and died at Brighton, on the 2nd of this month, in the seventy-third year of his age.—We may here, also, mention the death at Heidelberg, after an illness of only three days, of the celebrated Jurisconsult, M. Thiebaud, author of the 'System of the Pandects,' and many other important works on the various branches of jurisprudence.

We learn, with pleasure, that government has granted a pension to the widow of Mr. John Lander, the African traveller.

BRITISH INSTITUTION, PALL MALL.

THE GALLERY, for the EXHIBITION and SALE of the WORKS of BRITISH ARTISTS, is OPEN DAILY, from 10 in the Morning until 5 in the Evening.—Admission, 1s.; Catalogue, 1s.

WILLIAM BARNARD, Keeper.

THE SIXTH ANNUAL EXHIBITION of the NEW SOCIETY of PAINTERS IN WATER-COLOURS, WILL OPEN on MONDAY NEXT, 11th inst., at their GALLERY, 55, PALL MALL.—Admission, 1s.; Catalogue, 6d.

JAMES FAHEY, Hon. Sec.

DIORAMA, REGENT'S PARK.

The Two Pictures now exhibiting represent the CORONATION of HER MAJESTY QUEEN VICTORIA in Westminster Abbey, and the INTERIOR of the CHURCH of SANTA CRUCE, at Florence, with all the effects of Light and Shade, from Noon till Midnight. Open from 10 till 5.

PAINTINGS.—Vandyke's celebrated PORTRAIT of KING CHARLES THE FIRST, on a spirited Grey Horse, attended, on foot, by the Duc d'Espernon, the Master of the Horse. This grand Picture, which measures about 12 feet high, by 3½ wide, is NOW ON PRIVATE SALE, with a splendid Chef-d'œuvre by VELASQUEZ, formerly the chief ornament of the Escorial, according to Guérata and Raphael Mengs, and may be seen at the SAINT JAMES'S GALLERY, 55, PALL MALL, opposite the entrance to Marlborough House, by any Nobleman or Gentleman presenting his card.

CAPTAIN'S NORTH AMERICAN INDIAN GALLERY EXHIBITION, 10, PICCADILLY, 10, 209 Portraits of the most wild and important Indians in North America, and 300 Paintings of Landscapes—Prairie Scenes—Indian Villages—Indian Dances—Dolls to Huts—Ball Plays—Tortures, &c. And an immense and varied Collection of Indian Curiosities—Dresses—Pipes—Tomahawks—War Clubs—Bows and Arrows—Scalpings—Knives, and Scaples, and a beautiful Wigwam, twenty-five feet high, brought from the base of the Rocky Mountains. Open from 10 to 6. Admittance, 1s.

ADELAIDE-STREET and LOWTHER ARCADE, WEST STRAND, ROYAL GALLERY OF PRACTICAL SCIENCE.—During the Easter Holidays, the amusement of young visitors will be consulted, by the Exhibition of striking Experiments in Chemical and Physical Science, and by brief popular explanations of the principles on which they are based.—Musical Vocal Mirrors.—Invincible Jugglers.—The first Steam Gun ever constructed.—Steam Engines at work.—Oxy-hydrogen Microscope.—Living Electrical Eel—and an endless number of other novel and attractive objects. The following trades and processes will be carried out and explained during the hours of exhibition:—Printing, Glass-Blowing, Cameo-Cutting, Paper-Cutting, Weaving, Artificial Flower-Making, Turning, &c.—Open daily at 10, A.M. Admittance, 1s.

SCIENTIFIC AND LITERARY

ROYAL SOCIETY.

March 12.—The Marquis of Northampton, President, in the chair.

John Auldjo, Esq., of Penny Ghael, in the island of Mull, and William Sharp, Esq., Surgeon, of Bradford, Yorkshire, were proposed as Candidates.

The following papers were read:—

1. 'On certain variations of the mean height of the Barometer, mean temperature, and depth of Rain, connected with the Lunar Phases, in the cycle of years from 1815 to 1823,' by Luke Howard, Esq. The table given in this paper contains the results of calculations relating to the objects specified in the title; cast into periods of six, seven, or eight days, so as to bring the day of the lunar phase belonging to it in the middle of the time. The observations were all made in the neighbourhood of London. It appears from them that in the period of the last quarter of the moon the barometer is highest, the temperature a little above the mean, and the depth of rain the smallest. In the period of the new moon, both the barometer and temperature are considerably depressed, and the rain increased in quantity. The influence of the first quarter shows itself by the further depression of the barometer; but the temperature rises almost to the point from which it had fallen, and the rain still increases, but not in an equal ratio. Lastly, the full moon again reduces the tem-

perature; while the barometer attains its maximum mean height, and the quantity of rain is the greatest. Thus it appears, that during this lunar cycle, the approach of the last quarter is the signal for the clearing up of the air, and the return of sunshine.

2. 'On the theory of the dark bands formed in the solar spectrum from partial interception by transparent plates,' by the Rev. Baden Powell.—This paper contains the mathematical investigation of the phenomena of peculiar dark bands crossing the prismatic spectrum, when half the pupil of the eye, looking through the prism, is covered by a thin plate of any transparent substance, the edge being turned from the violet towards the red end of the spectrum; and which were first noticed by Mr. Fox Talbot, and were ascribed by Sir David Brewster to a new property of light, consisting of a peculiar kind of polarity. The author shows, that on the undulatory theory, in all cases, a difference of retardation between the two halves of each primary pencil throughout the spectrum may give bands within certain limits; and that it affords a complete explanation of the phenomena in question.

March 19.—The Marquis of Northampton, President, in the chair.

The following paper was read:—

'Contributions to Terrestrial Magnetism,' by Major E. Sabine.—An increased activity has recently been given to researches in terrestrial magnetism, with the definite object of obtaining correct maps of the magnetic phenomena, corresponding to the present epoch, over the whole surface of the globe. To aid these researches, and to facilitate the comparison of the general theory of M. Gauss with the facts of observation, maps have been constructed of the magnetic lines, both as computed by the theory, and as derived from observations already obtained. The theoretical and actual lines of the declination and intensity have thus been represented in maps recently published in Germany and England, as have also the lines of the inclination computed by theory; but the corresponding map or the latter element derived from observations is yet wanting. The object of the present communication is to supply this desideratum, as far as regards the portion of the globe contained between the parallels of 55° N. and 55° S., and the meridians of 20° E. and 80° W.; comprising the Atlantic ocean and the adjacent coasts of the continents on either side. The observations chiefly employed for this purpose are two series made at sea; one by Mr. Dunlop of the Paramatta observatory, in a voyage from England to New South Wales, in 1831; the other by Lieut. Sullivan of the Royal Navy, in a voyage from England to the Falkland Islands, and back, in 1838 and 1839. The observation of the magnetic dip at sea, which was commonly practised by the distinguished navigators of the last century, was unfortunately not resumed when the interest in such researches was revived on the restoration of peace; but it is by such observations only that the lines of inclination can be independently traced over those large portions of the globe which are covered by the ocean. The difficulties which attend the observation, occasioned by the motion and the iron of a ship, require the adoption of several precautions, which it is particularly desirable at this time to make generally known. The series of Messrs. Dunlop and Sullivan are discussed in this view; and the value of results obtained under circumstances of due precaution is pointed out by their success. The position of the lines on the land portion of the map is derived from 120 determinations in various parts of Europe, Africa, and America, between the years 1834 and 1839, of which about the half are now first communicated. The series of Messrs. Dunlop and Sullivan contain also observations of the magnetic intensity made at sea; Mr. Dunlop's by the method of horizontal vibrations, and Lieut. Sullivan's by the instrument and method devised by Mr. Fox. The degree of precision which may be obtained by experiments thus conducted, is shown by the comparison of these observations with each other, and with the isodynamic lines previously derived from observations made on land. The first section of this paper concludes with discussions on the relative positions of the lines of least intensity and of no dip, and of the secular change which the latter line has undergone in the ten years preceding 1837. In the second section, the observations of Mr. Dunlop are combined with

recent observations on the coasts of Australia, by Captains Fitz Roy, Bethune, and Wickham, of the Royal Navy, to furnish a first approximation to the position and direction of the isodynamic lines over that portion of the Indian ocean which is comprised between the meridian of the Cape of Good Hope and New South Wales.

March 26.—The Marquis of Northampton, President, in the chair.

The reading of a paper, entitled 'Researches in Electricity, Seventeenth Series: on the source of power in the Voltaic Pile,' by Michael Faraday, Esq., was resumed and concluded.—In this series, the author continues his experimental investigation of the origin of electric force in the voltaic pile. Having found abundant reason, in the experiments already described, to believe that the electricity of the pile has its origin in the chemical force of the acting bodies, he proceeds to examine how the circumstances which can affect the affinity of substances for each other, influence their power of producing electric currents. First, with relation to heat:—circuits were made of a single metal and a single fluid, and these were examined with a view to ascertain whether, by applying heat at one of the junctions, only thermocurrents can be produced. Some peculiar effects of heat are noticed and explained; and several very necessary precautions in conducting these experiments are pointed out; and it is found, when these are taken, that heat has a decided and distinct effect over the chemical affinities of the parts of a circuit subjected to its power, and a corresponding influence on the electric current produced. This proceeds to such an extent, that, in some cases, either of two metals can be made positive or negative with respect to the other in the same fluid, solely by virtue of this power of heat. The effect of dilution is then examined. For this purpose, only one metal and one fluid are used in a circuit; but the fluid is rendered more dilute at one point of contact than at the other. It was ascertained that such dilution produces little or no effect with metals which are not acted on by the electrolyte employed; and the precautions requisite as to other points are then stated. But when these are observed, still dilution is found to have a most powerful influence on the results; and, as the author believes, solely on account of its influence on the active chemical affinity. Thus copper in dilute nitric acid is positive with respect to copper in strong nitric acid; and the same is the case with lead, silver, and other metals. It is not that the piece in the weakest acid is always positive with respect to that in the stronger acid; for, in the first place, some very curious cases are given, in which a piece of metal in acid of a certain strength is positive with respect to a piece of the same metal in acid, either stronger or weaker; and, in the next place, other cases are stated in which the piece in the medium acid is negative with respect to the other piece in either stronger or weaker acid. The effect of dilution in nitric acid is such, that when certain different metals are compared together, either can, at pleasure, be made positive or negative with respect to the other; thus, of the five metals, silver, copper, iron, lead, and tin, any one of them can be made either positive or negative with respect to any other; with the sole exception of silver, which is always positive with respect to copper. The inconsistency of these results with any theory of contact electromotive force is then strongly insisted on by the author. The next division of the paper treats of the order of the metallic elements of voltaic circuits when different electrolytes are used. It is usual to say, that metals are positive or negative with respect to each other in a certain order; but Davy, and afterwards De la Rive, showed that, in certain cases, this order is inverted. The author, by using ten metals, and seven different exciting electrolytic solutions, shows that in no two solutions is the order the same; but that changes of the most extreme kind occur in exact conformity with the changes in chemical action, which the use of the different solutions occasions. The next division of the paper considers the very numerous cases in which voltaic circuits, often such as are able to effect decomposition, are produced without any metallic contact, and by virtue of chemical action alone; contrasting them with the numerous cases given in the previous series, where contact without chemical action, whether it be the contact of metal

with metal, or with chemically inactive electrolytes, can produce no voltaic current. The author then considers the sufficiency of chemical action to account for all the phenomena of the pile. He shows that chemical action does actually evolve electricity; that according as chemical action diminishes or ceases, so the electrical current diminishes or ceases also; that where the chemical action changes from side to side, the direction of the current likewise changes with it; that where no chemical action occurs, no current is produced, but that a current occurs the moment chemical action commences; and that when the chemical action which has, or could have produced a current is, as it were, reversed or undone, the current is reversed or undone likewise; that is, it occurs in the opposite direction, in exact correspondence with the direction taken by the transferred anions and cathions. The accordance of the chemical theory of excitation with these phenomena is considered by the author as of the strictest kind. The phenomena of thermo-electricity are considered by some philosophers as affording proofs of the efficacy of mere metallic contact in exciting an electric current. The author proceeds, therefore, to examine these phenomena in relation to such an action, and arrives at the conclusion, that they, in fact, disprove the existence of such a power. In thermo-electricity, the metals have an order which is so different from that belonging to them in any electrolyte, that it appears impossible to consider their succession, in any case, as due to any mutual effect of the metals on each other, common to both modes of excitation. Thus, in the thermo-circuit, the electric current is, at the hot place, from silver to antimony, and from bismuth to silver; but in a voltaic series, including dilute sulphuric or nitric acids, or strong nitric acid, or solution of potash, the electric current is from silver to both antimony and bismuth; whilst if the yellow sulphuret of potash be used, it is from both antimony and bismuth to silver; or if the hydro-sulphuret of potash be used, it is from bismuth to silver, and from silver to antimony; and, finally, if strong muriatic acid be used, it is precisely the reverse, that is, from antimony to silver, and from silver to bismuth. The inconsistency of these results with the contact theory is then insisted on and further developed. The last section of this series is on the improbability of there existing any such force as the assumed contact force. The author contends that it is against all natural analogy and probability that two particles which, being placed in contact, have by their mutual action acquired opposite electrical states, should be able to discharge these states one to the other, and yet remain in the same state they were in at the first, that is, entirely unchanged in every point by what has previously taken place; or, that the force which has enabled two particles by their mutual action to attain a certain state, should not be sufficient to make them keep that state. To admit such effects would be, he thinks, to deny that action and reaction are equal. The contact theory, according to him, assumes that a force which is able to overcome powerful resistance, both chemical and mechanical, can arise out of nothing; that, without any change in the acting manner, or the consumption of any other force, an electric current can be produced, which shall go on for ever against a constant resistance, or only be stopped, as in the voltaic trough, by the ruins which its exertion has heaped in its own course;—this, the author thinks, would be a creation of power, such as there is no example of in nature; and, as there is no difficulty in converting electrical into mechanical force through the agency of magnetism, it would, if true, supply us at once with a perpetual motion. Such a conclusion he considers as a strong and sufficient proof that the theory of contact is founded in error. In a postscript, the author states that he has since found a passage in Dr. Roget's treatise on Galvanism, in the Library of Useful Knowledge, published in January, 1829, in which the same argument respecting the unphilosophical nature of the contact-theory is strongly urged.*

"Were any further reasoning necessary to overthrow it, namely, the voltaic theory of contact, a forcible argument might be drawn from the following consideration. If there could exist a power, having the property ascribed to it by the hypothesis, namely, that of giving continual impulse to a fluid in one constant direction, without being exhausted by its own action, it would differ essentially from all the other known powers in nature. All the powers and

GEOLOGICAL SOCIETY.

March 25.—The Rev. Dr. Buckland, President, in the chair.

A paper was first read, 'On the Age of the Limestones of South Devon,' by Mr. Lonsdale.—The object of this communication being to show the nature and limits of the author's claim to having been the first to infer, from zoological evidence, that the limestones of Southern Devon would prove to be of the age of the old red sandstone, it commences with a summary of the opinions previously entertained respecting those limestones. The authors quoted are Woodward (1722), Da Costa, Maton, Playfair, Berger, J. A. Necker, De Luc, T. Thompson, Kidd, W. Smith, Brande, W. Phillips, Hennah, Greenough, Sedgwick, W. Conybeare, Buckland, Dufrenoy, Elie de Beaumont, De la Beche, Pridaux, Boue, J. Phillips, Austen, Murchison, and Bakewell. By these geologists the limestones are placed in the primary, transition or greywacke and carboniferous series; Mr. Pridaux being the only author who ascribes them in part, on mineral character, to the old red sandstone, and Mr. J. Phillips, in the article 'Geology,' in the *Encyclopædia Metropolitana*, hesitating to place them in a definite position, in consequence of the resemblance of many of the shells to species found in the mountain limestone. This variety of opinion, Mr. Lonsdale conceives, was due to the want of sufficient evidence at the time the several works were written: and he states, that, if a better or more decided classification can now be adopted, it must be ascribed to the mass of information since accumulated, not merely from Devonshire, but other and distant parts of the kingdom. Until the organic remains of the mountain limestone and the Silurian system had been determined—the former overlying, and the latter underlying, the old red sandstone, and proved to be each well marked and perfectly distinct suites—it was impossible to determine to what formation a series of beds could belong, the fossils of which were, in great part, new, and others resembled closely carboniferous shells. The author then proceeds to show what was the zoological evidence on which he ventured, in December, 1837, to conclude that the South Devon limestones would prove to be of the age of the old red sandstone. Previously to that period, he had examined, in part, the corals of the Silurian system, and of South Devonshire, and had satisfied himself that some of the species are common to both; he had also examined, with Mr. James Sowerby, Mr. Hennah's valuable collection of fossils from the neighbourhood of Plymouth, and had become aware, by the remarks of Mr. Sowerby, that certain of the shells could with difficulty, if at all, be distinguished from mountain limestone species; and that some were distinct. In December, 1837, he examined, with Mr. Austen, a portion of that gentleman's collection of Neuton Bushel fossils, and though he ventured to differ from some of the identifications with mountain limestone species pointed out to him, yet those shells agreed so much in aspect with testacea of the carboniferous Fauna, that he could not doubt the beds from which they had been obtained had some connexion with the mountain limestone system: the same collection also proved that, associated with these shells, were corals common in the Silurian system. From information previously communicated to him by Mr. Austen, he had also become aware that the *Calceola sandalina* occurs likewise in beds connected with the limestones. It was therefore by combining this evidence, the presence in the same strata of shells identical with mountain limestone species of Silurian corals, the *Calceola sandalina*, and various distinct testacea, that he was induced to suggest that the South Devon limestones are of an age intermediate between the carboniferous and Silurian systems, and consequently of that of the old red sandstone. In alluding to Prof. Sedgwick and Mr. Murchison's adoption of the suggestion, in

sources of motion with the operation of which we are acquainted, when producing their peculiar effects, are expended in the same proportion as those effects are produced; and hence arises the impossibility of obtaining by their agency a perpetual effect, or, in other words, a perpetual motion. But the electro-motive force ascribed by Volta to the metals when in contact, is a force which, as long as a free course is allowed to the electricity it sets in motion, is never expended, and continues to be exerted with undiminished power, in the production of a never-ceasing effect. Against the truth of such a supposition the probabilities are all but infinite."

1839, and their bold application of it to all the older sedimentary rocks of Devon and Cornwall, the author states, that the fullest acknowledgments are made in the papers containing their present views of the structure of these counties, of the source from which they derived the suggestion. Appended to the paper is a list of fossils, somewhat hastily prepared, and necessarily very incomplete, from the limited nature of the materials at the author's command. It consists of sixty-three species, twelve of which are considered common to the carboniferous and Devonian limestones, forty-two to be characteristic of the Devonian strata, and nine, seven of which are corals, to occur both in Devonshire and Siluria; doubts are however expressed respecting the identification of the two species of shells. The author then observes.—Should it be urged, that it was unjustifiable to assume from organic remains alone, the age of the Devonshire limestones, it may be replied that, in a district of which little, in 1837, was really known, which is cut off by the granite of Dartmoor from the only base line of the country, the culm measures of central Devon, proved in 1836 by Professor Sedgwick and Mr. Murchison, to be the representative of the true coal measures, organic remains are the only test by which the age of strata, so situated, can be determined; and in support of his argument he advances the recent establishment in Cutch and the desert to the east of it, from the examination of suites of fossils brought to England by Capt. Since and Capt. Grant, and others procured by Colonel Pottinger at the request of Colonel Sykes, of a series of beds unquestionably of the age of the oolites of England, the fossils agreeing in their general characters, with those of that geological epoch in this country, and being in many instances specifically undistinguishable. In this case, mineral character, and order of superposition, are proved to have been valueless guides, for the rocks are totally different in character from those of England; and where no connecting base, unassisted by fossils, could be established, no comparative order of superposition could be proved. Of the importance of organic remains in identifying districts nearer home, the following instances were pointed out.—In M. Dumont's work on the geology of the province of Liege, published in 1832, the strata immediately beneath the mountain limestone are divided into three systems, but without any definite comparison with the formations which underlie that deposit in England. At the meeting of the Geological Society of France, at Mezières, in September, 1835, Dr. Buckland proposed the first comparison between the systems of M. Dumont and the subdivisions of the Silurian system of Mr. Murchison, and principally on the resemblance of the corals with those found at Dudley and Wenlock; he, however, pointed out the occurrence of the old red sandstone between Namur and Dinant, as well as near Huy and Engis, and M. Constant Prevost and M. Roget also identified, at the same time, certain beds between Namur and Dinant, with that formation. In 1838, M. Dumont visited England for the purpose of examining the Silurian region, and on his return, he laid before the Royal Academy of Bruxelles, a table differing from that of Dr. Buckland only in drawing more closely the terms of comparison, and in identifying the two upper divisions of the Terrain ardoisier with the Cambrian system. He stated also, in a report which accompanied the table, that the old red sandstone was most probably wanting in Belgium, or, if it exist, that it must be considered as a great development of the superior part of the Upper Ludlow Rock. In M. Dumont's work before mentioned, lists are given of the fossils from each system; and, on examining them, for the purpose of determining how far the comparison of the Belgian and Silurian systems could be established by organic remains, Mr. Lonsdale ascertained, that out of twenty-two species, only four can be considered as peculiar to the Silurian system; and of those he believes two may be erroneous identifications; that five species are common to the Belgian beds and the mountain limestone, and thirteen to the Belgian and Devonian systems. These lists, Mr. Lonsdale states, are small, but bear internal evidence of having been carefully drawn up; and he considers that they afford sufficient proof that the systems from which they were obtained are not Silurian, but partake of the same intermediate character as the Devonian

strata. The other case alluded to in the paper, refers to the older beds of the Bas Boulonnais. Those strata were identified by M. de Verneuil with the Silurian series of England, particularly an intermediate bed of limestone, which he placed on a parallel with the Wenlock. This identification was fully admitted at the meeting of the French Geological Society at Boulogne in September last, and at which several members of the Geological Society of London assisted. When, however, doubts were thrown out respecting the fossils of the Liege country, it was stated by those practically acquainted with the country, that if Liege had been wrongly identified, the older beds of the Bas Boulonnais had been wrongly identified also; and an examination, by the author of this paper, of fossils obtained from that district, with published lists, has proved that the inference was correct—that there exists in the Bas Boulonnais the same assemblage of mixed mountain limestone and Silurian species with others which are distinct, as occurs in the Liege country and Devonshire.

A communication was afterwards read, 'On the Bone Caves of Devonshire,' by R. A. C. Austen, Esq., F.G.S.—After noticing the two theories which have been proposed to account for the introduction of the remains of mammalia into caves—one, that the carcases were dragged in by hyenas or bears; the other, that the bones were washed in by diluvial action—Mr. Austen offers his own solution of the phenomena presented by the Devonshire caves, but without reference to any general explanation of those in other districts. With respect to the habits of hyenas, he quotes the following passage from Cuvier—"Les hyènes se tiennent solitaires dans les parties montagneuses;" and he adds, least of all do they inhabit caves, nor have they the courage to attack any formidable animal, living on the putrid flesh and bones which they find in their nightly prowlings, and which they devour on the spot. M. Marcel de Serres is also quoted, to prove that the gluttony of the hyena is only equalled by his cowardice. The lion, on the contrary, pursues living prey, prostrating it at one spring, and bearing it off to his lair, which African travellers report to be chasms, caves, or overhanging ledges of rock. On these grounds, Mr. Austen is induced to infer, that the bones found in the Devonshire caves are not the residue of the prey of hyenas, but of the lion, tiger, or other larger feline animals, teeth and remains of which occur in the Plymouth and Hutton caves, and in many others in different parts of Europe.

ASTRONOMICAL SOCIETY.

March 13.—Sir John F. W. Herschel, Bart, President, in the chair.

The following communications were read:—

1. 'On the Regulator of the Clock-work for effecting uniform Movement of Equatorials,' by G. B. Airy, Esq., Astronomer Royal.—The subject of this communication is a mathematical investigation of a mechanical problem of great importance in practical astronomy. The author remarks, that the accuracy given to a most delicate and valuable species of observations, by the use of clock-work attached to equatorials, is so great, and the importance of the application so evident, that any investigation which assists in elucidating the principles on which such apparatus should be constructed, and especially any which points out the nature of one important defect to which it may be liable, cannot but be regarded as interesting to the practical astronomer and the instrument-maker. After adverting to the different methods of giving motion by a train of wheel-work to the polar axis of the equatorial, which have been adopted in the principal instruments hitherto erected, the author proceeds to consider the various means which have been put in practice for effecting this regulation. In the mountings constructed by Fraunhofer, the axis of the regulator is vertical; it carries a horizontal cross arm, to the extremities of which are attached springs, nearly transverse in direction to the cross arm, carrying at the ends small weights. When the regulator is made to revolve with a certain velocity, the centrifugal force of the balls bends the springs till the balls just touch the inner surface of a drum which surrounds the regulator: the smallest additional velocity causes the balls to press against the drum and create a friction which immediately re-

duces the velocity; and the drum is made slightly conical, so that by raising or depressing it the velocity may be altered at pleasure. This construction not only partakes of the defects common to all the others, but is liable besides to this peculiar objection, that the determinate rate will depend most essentially on the strength of the springs, and will therefore depend on temperature and other varying causes. The other constructions (which were practically introduced by Mr. Sheepshanks) depend upon the same principle as that of the governor of the steam-engine. Two balls suspended from the upper part of a vertical axis, by rods of a certain length, are made to expand by the rotatory velocity of the axis; and this expansion, when it reaches a certain extent, is made to press a lever against some revolving part, and thereby to create a friction which immediately checks the velocity. In some cases the balls are suspended by rods from the extremities of a horizontal arm carried by the vertical axis. This construction, adopted in the south equatorial of the Royal Observatory may be considered analogous to Fraunhofer's, substituting for the springs the gravity of the balls;—a change which can hardly fail to be advantageous. Now, the uniformity of rotatory motion of the spindle, in these various constructions, depends entirely on this assumption: that if, upon the whole, the retarding forces are equal to the accelerating forces, the revolving balls will move in a circle and in no other curve. But this assumption is not correct. If, for instance, we consider the case of balls, suspended as in the governor of the steam engine; the motion of each of the balls may be the same (omitting the moments of inertia of the various parts of the machine, which are trifling) as that of a ball, suspended by a string, and put in motion by an arbitrary impulse; and a ball so suspended may move in a curve differing insensibly from an ellipse. Now, this elliptic motion actually takes place. In some instances, observed by the author, the balls of the regulator, instead of revolving in a circle, revolved in an ellipse of considerable eccentricity, and the rotatory motion of the spindle was therefore exceedingly variable. The effect of this irregularity on the motion of the equatorial, whether the inequalities of motion are followed by the polar axis, or merely communicate a general tremor to the frame, must be injurious. The inequality now mentioned is only one case of a very extensive theorem, which may be thus enunciated:—"Whenever the equilibrium of forces requires that a free body be brought to a determinate position, either absolute or relative to other parts of the mechanism with which it may be connected, the body will not remain steadily in that position of equilibrium, but will oscillate on both sides of that position, and (so far as the action of those forces affect it) will have no tendency to settle itself in the position of equilibrium." This theorem supposes that some cause of disturbance has once put the body into a state of oscillation; and renders it necessary to take account of such oscillations in planning any mechanism which depends upon assuming the position of equilibrium to be nearly preserved. If we examine the theory of the regulator, we shall see that the friction which checks the motion takes place when the balls are most distant from the axis, and (as the equable description of areas is nearly observed) this occurs when the angular motion is least. The whole maintaining force acts without check when the balls are nearest to the axis, that is, when the angular motion is greatest. Therefore, when the angular motion is least, the acting forces tend still to diminish it; when greatest they tend to increase it. Hence the inequalities of angular motion will increase till some new forces come into play, which act in some different manner: and thus is explained the obstinate adherence of the governor balls in some cases to their elliptic motion. The author next proceeds to consider the ways in which an attempt may be made to counteract the injurious effects of such oscillations. These appear to be only two: one, to make the oscillations of velocity much slower (or to make their periodic time longer); the other, to make the oscillations quicker (or to make their periodic time shorter). The first of these methods has the effect of giving greater smoothness to the motion (an object of great importance); and it is the principle which was adopted with success in the clock-work of the Cambridge equatorial. The second method en-

dangers the smoothness of the motion; but, as the error has but a short time for accumulation, it ensures that the object shall remain steady under the view of the telescope far more completely than the first. The construction attached to the clock-work of the south equatorial of the Royal Observatory is on this principle; and it appears to answer extremely well. The mathematical problem proposed by the author in the present communication is an investigation into the motion of governor balls, for the purpose of deducing the time of rotation corresponding to a given expansion of the balls, and the periodic time of their oscillations, and the consequent oscillations in the angular speed of the spindle; and the subject is discussed on four different suppositions, which, with their several principal results, are as follows:—1. When the balls are supposed to be acted upon by no forces. The result is, that the periodic time of oscillation is somewhat greater than half the time of rotation. 2. When the axis which carries the balls has a fly-wheel attached to it. In this case the periodic time of the oscillations cannot be less than half the time of rotation, and may be in any proportion greater. 3. When the balls are suspended by rods from a horizontal arm carried by the regulator spindle. The result is, that the periodic time of the oscillation may be made small in any proportion to the time of rotation. 4. On an assumed law of accelerating force and retarding friction. The result is, that the effect of these forces is to increase continually the inequality of motion.

2. Note on an Arabic Globe belonging to the Society, by R. W. Rothman, Esq. M.A., Foreign Secretary.—The instrument in question is a small bronze globe, about six inches in diameter, brought some time ago from the East, having the positions of the principal stars marked by silver studs, with their Arabic names engraved; and the object of the present note is to point out the differences between the names of the stars as found on the globe, and those given in the catalogue of Ulugh Beg, with which, in general, the globe agrees, though in some instances the differences are worthy of notice. From the position of the colours, &c. it is inferred that the globe is not of ancient date; but it bears no mark indicative of the precise period of its construction.

3. Elements of Galle's Second Comet computed by M. Petersen, and communicated by Prof. Schumacher.

ASIATIC SOCIETY.

March 21.—Professor Wilson, the Director of the Society, in the chair.—The Director, in presenting a copy of two lectures recently delivered by him at Oxford, 'On the Religious Practices and Opinions of the Hindús,' stated the circumstances under which they had been delivered. He said that the prize of 200*l.*, offered by a gentleman in India to the Members of the University of Oxford for the best essay in refutation of Hindúism, to be conveyed in a manner suitable to Indian modes of feeling, had been accepted by the University in convocation; that the plan laid down by the proposer demanded the acquisition of such preliminary knowledge as could not be acquired without much study of a kind which was rarely the object of attention in Britain; and it was the intention in these lectures to give some notion of the nature of the errors which it was sought to overturn, and of the ideas it was the object of the proposer for the prize to controvert. He mentioned also, that all persons whose names were on the university books at the time of the delivering in of the compositions, (14th January, 1842), would be eligible to compete for the prize; and this arrangement would enable the graduates of any university in the kingdom to do so by matriculating at any time previous to that date.

A Memoir, by the Rev. W. Cureton, 'On the Autograph MS. of Ibn Khallikán's Biographical Dictionary,' was read.—The writer gave a short account of the work of Ibn Khallikán, which he admits to be of great authority upon the matters which come within its design; and to be one which, more than any other, throws light upon Arabic literature; although he is not prepared to bestow upon it the extravagant praise awarded by Sir William Jones. He stated that two editions of this work were at this moment in the course of publication, one at Göttingen, the other in Paris; and it could not fail to be interesting, that the original autograph copy of the work was in existence, containing all the emendations made by the author himself, during a period of

more than twenty years that it was in his possession. The condition of the MS. is pretty good, though in some parts damaged. The style of writing, texture of the paper, and colour of the ink, denote it to be of the 13th century, and the additions between the lines, and on the margins, all in the same hand as the text, which is evidently not that of a professed scribe, would alone be conclusive of its being the writing of the author, if the fact were not explicitly stated in the book itself, and by the same hand. At the end is the date, answering to March, 1257, A.D., written at Cairo. In the preface the author states, that he began to arrange his materials in alphabetical order at Cairo, in the previous year. He continued his work until the end of 1273 A.D., and died in 1282. Mr. Cureton is of opinion, that the MS. as it originally stood, was given to the transcribers to be published; but that one, if not two, subsequent editions, with corrections, were made public before the work received all the corrections in this MS., several of which have never yet been made public. In order to give an idea of the marginal corrections, all those that occur in the first four or five pages are noted by Mr. Cureton. Some of these corrections are found in one of the printed editions, some in both, and some in neither of them. Several of them are of importance in determining names and genealogies of persons celebrated in the literature of Arabia. The writer then sums up the proofs of the authenticity of the MS., and adds, that the causes of various readings and differences in length of the chapters in other manuscripts, can be discovered from this autograph volume; that words occurring subsequently to the date of this MS. are always written in the margin, and never in the text, except when new leaves are inserted for the purpose. The declaration of Ibn Khallikan himself, that he is the writer, is confirmed, by the attestation of the persons who have at different times been owners of the MS., and by the circumstance of its presentation to a mosque, when there is nothing in the unadorned style of the writing that could have made it worthy of such an honour, unless some circumstance worthy of remark had been connected with the volume. He concluded with the opinion, that there is no autograph of any historical work in Europe of whose genuineness there are such clear and positive proofs; and that it may be considered as one of the most interesting curiosities of literature extant.

The Secretary read a few pages of a pamphlet which had been written by Samuel Ball, Esq., many years ago, and printed in China, on the expediency of opening an additional port in China for British commerce. Sir George Staunton stated that this work was intended to suggest to the British embassy of 1817, the objects which it would be advisable to insist upon in case of entering into a negotiation with the Emperor of China. Circumstances, as it was well known, prevented any such negotiation; and the pamphlet had never been made public. It was believed that only two copies of it were in existence; and it was thought interesting in the present juncture to publish it in the Society's journal. This would not be against the rules of the Society; as, although printed, the work had never been published.

Mr. E. Solly read a report on the commerce of Ceylon, by J. Capper, Esq.—The author, after enumerating the principal productions of the island, entered into a statistical history of the three most important ones, namely, cocoa-nut oil, cinnamon, and coffee. The trade in cocoa-nut oil is of very recent date, the first presses having been sent out by government in 1820. Since that year, the quantity manufactured and exported has rapidly increased; and Mr. Capper considered that Ceylon could supply Great Britain with cocoa-nut oil for every purpose required, to the entire exclusion of all other fatty substances, such as tallow, at present imported from foreign countries. With regard to cinnamon, he points out the bad policy of the high duty of 300 per cent., levied on the export of that article, which holds out a great inducement to smugglers, and which is the more oppressive, as cinnamon, having been introduced into Java, can be exported thence at a mere nominal duty. He also describes the very great disadvantages of the system adopted in the sales of the government plantations, it being the custom frequently to cancel a sale if the prices

fetched by the lots were thought too low, when the whole is again put up to sale. The consequence of this is, that hardly any one would bid at the second sales. Mr. Capper describes the cultivation of coffee as extending to such a degree that in a late government gazette there were advertisements of ten lots of land which had been applied for to cultivate coffee upon, amounting in all to 9,500 acres. He concluded with a sketch of the attempts which have been made to cultivate the sugar-cane in Ceylon, from which it would appear probable that this article will shortly be added to the exports of the island.—Mr. Solly observed that on a former meeting he had read to the Society reports from good judges on the quality of the samples of coffee and sugar sent over by Mr. Capper; and that there was every prospect that the latter, though not particularly fine, would rapidly improve, and become an important export.

Sir Simon Heward and William Linwood, Esqs., were elected into the Society.

April 4.—Professor Wilson in the chair.—The Secretary read a paper by Col. J. A. Hodgson, of the Bengal Native Infantry, late Surveyor-General of India, 'On the Length of the Illahee Guz, or Imperial Land Measure of Hindustan.'—The object of this paper was the fixing a standard measure of length for India, or rather the ascertaining what that standard was; and when so many expensive operations had been undertaken by the governments of Europe to fix standards for their respective countries, it cannot be necessary to expatiate on the value of such a measure in regard to our dominions in India, where a vast extent of territory and discordant population had united to render anything like uniformity as yet utterly unattainable. The necessity for this inquiry was forced on the mind of the writer in 1821, when he was directed by the Bengal government to make surveys in the north-west provinces for revenue purposes. The Illahee Guz, which is a standard measure, ordained by the Mogul emperors, was the foundation of the land measures of India; 36,000 square Guz composing the Begar, the ordinary denomination for all land measurements. But this standard had been lost, and very great discrepancy prevailed as to the length of the standard, and consequently, as to the extent of the Begar, to the injury either of government or of individuals, as it affects every settlement of land revenue, and every grant of land made by the sovereign, from the time of Akbar to the present. According to the *Ayeeen Akberry*, the old Guz, for cloth measure, contained forty-six fingers, but, for every other purpose, only thirty-two; and Akbar, in the thirty-first year of his reign, in consideration of the ills resulting from a multiplicity of measures, ordered, that in future the Guz should be of forty-one fingers for every purpose, and called the Illahee (or divine) Guz. This was increased by Shah Jehan to forty-two fingers. The first step of Col. Hodgson was to obtain the average breadth of a man's finger in India; and he accordingly measured, with a pair of callipers, the hands of seventy-six natives, both across the knuckles and middle joints of the fingers. The measures are given in the fullest detail, but we have to do only with the results, which were, that the average breadth of the hand of a native of Hindustan, at the knuckles is 3.2287 inches, and at the middle joint, 3.078 inches; and that the length of the Guz, on the supposition that the first mode is correct, will be 33.018, inches, and on the second, 31.549 inches. It being generally understood in India that six barleycorns make a finger, Mr. Halhed made very many measurements of barleycorns, in sets of thirty-six and seventy-two, with every precaution. The result of the measurement gave a Guz of 31.843 inches. Another measurement was made of the breadth of a Munsoorie pice, of which forty-two are reckoned equal to a Guz, and this gave a measure of 32.025 inches. Several attempts were made by other means; but in no case was there any considerable difference from these results. In the year 1824, Col. Hodgson was furnished by Mr. Newnam with means to determine the length of the Guz to perfect accuracy. This was a copy of the Shah Jehan Nameh, a work containing an accurate description and detailed measurement of the imperial buildings at Agra, that is to say, the Taj Mahal, the Muti Mesjid, and the Juma Mesjid. At the end of the year 1825, Col. Hodgson went to Agra, made a minute survey of these buildings [a

plan of which was suspended in the meeting-room], and was enabled, from the accuracy with which the measures are given in the manuscript, and the perfect state of preservation of many portions of the buildings, to ascertain the length of the measure used; this he found to be 31.456 inches. The paper concluded by a warm testimony to the beauty of the Taj Mahal, a building, in the opinion of Col. Hodgson, which was corroborated by several members present, unequalled in the whole world. A model of this building, some time ago exhibited in England, gave but a very faint idea of its imposing beauty. The principal building is cased within and without with white marble, highly ornamented throughout with inlaid work; and its high finish has induced the comparison of a fairy palace built of pearl. "When seen through the long vista of stately trees which border the canal of fountains by which it is approached from the great gate, the mind is impressed with a sensation of solemn admiration not awakened by any other work of men's hands."

STATISTICAL SOCIETY.

'Abstract of a Report made by a Committee of the Society, on the state of the Working Classes in the Parishes of St. Margaret and St. John, Westminster,' read March 16.—Having prepared a series of questions relating to the moral and physical condition of the working classes, the Committee appointed two agents, and confided to them the duty of obtaining answers to their queries, by a personal inspection of the dwellings of the working classes, and by conversation with members of the families of the working population. The houses in the districts visited were generally subdivided into single rooms, and each room contained frequently a separate family; the street-door was usually closed, and the agents were often obliged to knock or ring in order to obtain admission into the house. They afterwards visited the various families in their separate apartments. Nearly two-fifths of the houses in the districts visited were inhabited by the families of the working classes, and were therefore included within the objects of the inquiry.

According to the census of 1831, the total population of the two parishes of St. Margaret and St. John amounted to 47,992 inhabitants. There were 16,176 persons included in the families visited, and of this number, only 1.8 per cent. were found confined to the house with sickness. The families usually rented unfurnished rooms, and provided themselves with such articles of furniture as their means would allow. A security for the punctual payment of their weekly rents was thus afforded to the landlords. Whole families were often congregated together in rooms of small dimensions, and the ventilation of the rooms, in many cases, was very imperfect. Rooms were considered to be well furnished when they contained a bed, several chairs, a piece of matting, a table, a clock, and a cupboard, or chest of drawers. Scantily-furnished rooms contained a bed, two chairs, a chest of drawers, and a table; ill-furnished rooms contained a bed, a chair, and a table, and sometimes one or more even of these essential articles of furniture were wanting. Two-fifths of the dwellings visited were, according to these definitions, well furnished; nearly two-fifths were scantily furnished; and one-seventh only were ill furnished, or, in some instances, nearly destitute. At the commencement of the inquiry, the number of beds was observed in a portion of the parish of St. Margaret, including Orchard Street and Tothill Street, with the courts attached to the latter. For 275 families visited in this locality, it was found, that there were 389 beds provided: the total number of individuals comprised in these families consisted of—

221 adult males.
257 adult females.
14 aged males.
20 aged females.
267 male children.
513 female do.

Total 1112 persons.
thus affording an average of nearly 3 persons, of both sexes and of all ages, to each bed.

Pictures were commonly seen in the dwellings visited; but the number of theatrical and amatory pictures exceeded the number on serious subjects. The literature generally found in the rooms of the working classes, consisted of the cheap periodical

publications of the day: and unfortunately, often the most licentious of these economical papers were more attractive than the serious and really useful productions of the press. More than half of the total number of the children were reported to be in attendance at school; and of these, 41 per cent. stated that a weekly sum was paid for their instruction. The number of members of the Church of England was slightly greater than the collective number of the Dissenters and Roman Catholics. Nearly one-fifth of the principal members of the families of the working classes visited in this district professed not to belong to any religious denomination whatever. About two-fifths stated that they attended public worship, and nearly the same number stated that they did not attend public worship. Out of 5,031 adult males, members of the families visited, 4,435 were in employment either as labourers or mechanics. Two-fifths of the females were occupied either in washing, needlework, or as hawkers. The families generally preferred living in their own rooms, but there were some cases where several individuals not belonging to the same family were collected together in one common room. Orchard Street contains several lodging-houses, appropriated to nightly lodgers as well as families, where the inmates are allowed the use of one room. In one of these houses, 6 rooms were set apart for the nightly lodgers, and each room was furnished with 4 beds—thus affording accommodation for 24 lodgers, at 3d. per night for each bed. Some of the inmates were, however, too poor to pay even so small a sum as 3d. for their bed, which was in consequence occasionally shared by several occupants. The beds were of straw, with threadbare and ragged coverings, and each room was only provided with a couple of chairs. Five rooms in the same house were in possession of weekly tenants: two of these rooms were rented by one family, at the rate of 6s. per week, and each of the remaining lodging-rooms was occupied by a separate family, at a rent of 3s. 6d. per week. Admitting the beds to be regularly occupied, and the weekly rents of the other rooms punctually paid, the income arising from the subdivision of the house would be thus received:—

24 beds, at 3d. a night, for 1 year....	£109 10
2 rooms, at a weekly rent of 6s.	15 12
3 rooms, at 3s. 6d. each, per week....	27 6

£152 8

The amount of rent paid for the house by the landlord, including taxes, was stated to be 60l.; and the consequent profit must, probably, be very large. On the ground-floor of the lodging-house, there is an eating-room, in which the lodgers take their meals. When this room was visited, there were 24 individuals in it, including 18 males and 6 females. Some appeared to have just left their beds, or, as is more probable, being obliged to quit them, had descended to the room in a state of disabille, and were proceeding to attach their tattered rags to their persons in the best way they could. The furniture was of the most meagre description, and consisted of one table, some half-dozen broken-backed chairs, and a couple of benches. Gaudily-coloured prints, the subjects of which were of a licentious nature, dotted the walls. Some of the occupants were smoking and drinking, and others were engaged in preparing, or in eagerly devouring their breakfast, amidst the greatest noise and confusion. This room was not more than twenty feet square.

A remarkable proof of the high rate of lodgings for the working classes in the district visited, may be seen from a comparison of the accommodation enjoyed by labouring families in the two western parishes of the city of Westminster, and in the town of Manchester. Of 5,113 dwellings of the working classes visited during this inquiry, the families were accommodated in the following manner:—

3,852 dwellings consisted of single rooms for each family.	
1,053 do. two rooms for each family.	
136 do. three rooms for each family.	
52 do. four rooms for each family.	

Total . . . 5,113

From the published tables of the Manchester Statistical Society, respecting the condition of the working classes in Manchester, it appears, that of 28,186

† This street was formerly occupied by the aristocracy. The houses inhabited by Oliver Cromwell and Mr. Pitt are still to be seen.

dwellings of the working population visited in that town—

21,453 were houses.	
3,162 single rooms.	
3,571 cellars.	

Total . . . 28,186

The average rent for the dwellings of the working classes, according to both these inquiries, is nearly the same, notwithstanding the disparity of the accommodation afforded. It amounts to about 2s. 11½d. per week. The exorbitant rates which were often charged for the lodgings of the working population in Westminster, constituted the source of numerous and bitter complaints, which were made to the agents during their visits to the dwellings of the poor; and the amelioration of their condition can hardly be anticipated, while they are subject to this heavy pressure. It is not, however, meant to attach any blame to the parties by whom the rents are received. These only seek for that gain which every individual embarking property in a business considers to be his due, and the extent of their profits is, of course, limited by the same law which limits and regulates profits generally—the law of demand and supply. High rents are an evil of a practical nature, from which the labouring classes in Westminster are severely suffering; and, as a remedy for this grievance, the Committee are desirous to show the advantage which may be derived from the outlay of a moderate amount of capital in the erection of buildings, containing sets of rooms, suited to the accommodation of labouring families, in properly selected situations. For these dwellings, weekly rents should be required from the tenants, and a profit may reasonably be expected from capital judiciously invested; while advantages of still greater importance, both physical and moral, would be gained to society from the removal of a serious cause of discontent among the working classes, and from a provision of a more correct and convenient arrangement of their household comforts, which may materially assist in the foundation of a superior moral character for the working population of the city of Westminster.

ENTOMOLOGICAL SOCIETY.—Jan. 6.—The Rev. F. W. Hope, President, in the chair.—Extracts were read from a letter received from W. S. M'Leay, Esq., announcing the safe arrival of himself and his library and collections in New South Wales, and that he proposed shortly to commence the publication of descriptions of remarkable Australian groups collected by his father and brother. He had been enabled to confirm his views relative to the relation of *Agarista* and *Urania*, two splendid groups of anomalous lepidopterous insects, the species of the former being also diurnal in their flight. Mr. Westwood announced the capture of a species of the extraordinary genus *Cerapteris*, in South America, being the only species of the family *Passidae* hitherto discovered in the New World. Mr. Waterhouse exhibited some extremely small varieties of the garden white butterflies. Mr. Hope exhibited some curious coleopterous insects recently received by him from Sierra Leone, and New South Wales, including a female of the splendid *Goliathus torquatus*. Mr. Westwood exhibited a living specimen of a beautiful beetle, *Clerus valdearis*, reared by himself from the nest of a wild bee, *Osmia muraria*, which inhabits France. The following memoirs were read:—1. Description of a new species of Trachyderes, by Mr. E. Newman, F.L.S. 2. Observations upon the structural characters of the Death-watch, with a description of a new British genus allied thereto, by J. O. Westwood, F.L.S. 3. Observations on the economy of species of spiders which inhabit cylindrical tubes covered with a moveable trap door, by J. O. Westwood, F.L.S.

Feb. 3.—The President in the chair, by whom a large collection of Sicilian insects was presented to the Society. Mr. S. Stevens exhibited a large nondescript and very beautiful species of moth from the interior of Africa; and Mr. Westwood, drawings of a very minute *Acarus*, found on the backs of damp books, as well as of the larvæ and pupa of a species of *Latridius*, found in the same situation. Mr. Hope exhibited a *Scolopendra* of large size, one of the feet of which was very small, evidently resulting from the reproduction of the limb. The completion of Mr. Westwood's memoirs on trap-door spiders was read.

March 2.—The President in the chair.—A collec-

tion of North American insects was presented by Mr. Edward Doubleday. Mr. Shuckard exhibited a new British genus of bees, *Macropis labrata*, Klug, captured by Mr. Walton in the New Forest. The following memoirs were read:—1. Descriptions of some new *Cetoniidae*, from the collection of the Rev. F. W. Hope, by Mr. Bainbridge. 2. Descriptions of *Scolia fulva*, from the same collection, by Mr. Shuckard. 3. Observations upon Mummy Insects, by Sir Gardiner Wilkinson, communicated with additional remarks by the Rev. F. W. Hope.

MEETINGS FOR THE ENSUING WEEK.

SAT.	Westminster Medical Society	Eight, 8.30.
MON.	Geographical Society	Nine.
	Society of Arts (<i>liberal</i>)	Eight.
TUES.	Zoological Society (<i>Scien. Bus.</i>)	p. Eight.
	Institute of Civil Engineers	Eight.
WED.	Society of Arts	p. Seven.
THUR.	Society of Antiquaries	Eight.

MUSIC AND THE DRAMA

HER MAJESTY'S THEATRE.—As the present want of our Italian Opera company is an efficient *contralto*, a third *prima donna*, with a *mezzo soprano* voice, has been introduced. As, moreover, the engagement of Mdlle. Garcia is in suspense, owing, it has been said, to the difficulty of providing her with occupation, without despoiling Grisi and Persiani of their favourite parts, the new songstress, Signora Emelina Tosi, was brought forward in *la bella Giulietta*'s best character—none other than *Norma*. So much for judicious coherence in management! The engagement of Signora Tosi, if her future position in the corps is to be augured from this arrangement of her *début*, is neither fair to herself nor to the subscribers. But—these objections stated,—let the new lady's claims on the world's good-will be also noted down. She is agreeable looking, if not sufficiently striking in countenance and figure to fill the part of the Druidess. Her voice, though neither powerful nor extensive, is expressive; the upper notes are under a veil, but, Time admitting, energetic practice may make them more certain and accessible. Such industry we are prepared to expect from Signora Tosi; first, because she is Pasta's pupil—secondly, because both in singing and action she gives evidence of that thought and enthusiasm combined, upon which for basis, the aspirant is able to surmount more difficulties than the indifferent or idle believe possible. Her recitative every now and then recalls to us, though distantly, her mistress and the world's model, while the delivery of her melodies, as far as her voice permits, is broad and impressive. In the opening phrases of her duet with *Adalgisa* (Signora E. Grisi) in the first act, and in the whole duet with *Pollione* (Ricciardi), she not only sung but *said* her music in true style; while her embellishments and changes, if few, like her action and her diction, bear traces of the superintendence of her whose smallest *appoggiatura* had a beauty, a meaning, and a power. As a whole, the part suffered seriously from the constant transpositions to which Signora Tosi was obliged to have recourse. Her acting is instinct with feeling and passion, and could be followed with pleasure, in spite of the thick-crowding remembrances of her predecessors, which every bar of the music calls up. In short, whether or not she possess merit sufficiently commanding to establish herself as *prima donna* of Her Majesty's Theatre, Signora Tosi is undeniably a lyric artist, who has been formed in the grand school, and, as such, worthy of courteous welcome and respectful attention. Signor Ricciardi was less objectionable in the offensive part of *Pollione* than its last year's representative, Tati. Signora Ernesta Grisi was singing her best as the *Creusa* to this *Medea* of the north; and the *Lablache* was, as ever, "greater than all praise" in the part of the High Priest. His reception was tumultuous. Rubini was heard for the first time this year,—and, it is too probable, for his last season in London,—on Thursday; when,—besides the *Cachoncha*, the *Cracovienne*, and the new ballet for the display of the *bénéficiaire*, Mdlle. Fanny Elssler, who danced throughout the evening in her most exquisite fashion,—an act of 'Norma' was given, and the whole of 'Lucia di Lammermoor.' In this Rubini was singing his very best. Nor should Coletti pass without praise for the very able manner in which he executed a task so ungracious as the

replacing of Tamburini in one of Tamburini's best parts. The house was crowded. We heard that 'Il Giuramento' of Mercadante is in rehearsal. Who is to sing 'Or la sull' onda,' the *contralto* song, and the song of the opera?

PHILHARMONIC SOCIETY.—*Third Concert.*—This Concert cannot be dismissed in a few words; a more suggestive entertainment has, indeed, rarely been given in England. It began with the Historical Symphony of Spohr—a work remarkable in itself, as illustrating the peculiarities of a composer concerning whose merits "doctors disagree,"—and its reception, not less so, as evidencing a degree of intelligence and discrimination which, without intending the slightest offence, we hardly expected from a London audience. The Historical Symphony is as ambitiously conceived as the Characteristic Symphony, 'The Power of Sound,' by the same master. Each movement attempts the style of a different epoch: the first, which is devoted to that of Bach and Handel (1720), consists of a short fugue in G major, with a *Siciliana*, by way of second part, leading back to the fugue again. Now, the student need hardly be reminded, that the characteristic of Handel and Bach was *idea*:—both composers wrought in the strict forms, it is true, but with such a pregnancy of melodic imagination and harmonic resource, that their variety is as remarkable as their science. Compare, for instance, among the orchestral pieces of Handel, the staple movements in the overtures to 'Esther,' to the 'Occasional Oratorio,' to 'Acis and Galatea,' and to 'Saul'—compare any half-dozen of the fugues of Bach—setting aside his astonishingly various preludes, in which a prodigality of invention is displayed, disheartening to contemplate in these exhausted days—and the result must be, admiration of the untiring and easy variety which attended, not only their conception, but their elaboration. Not a trace of this in Spohr! The first phrase of the fugue, the first two beats in the ♩ movement—neither, in themselves, at all remarkable—prepared us for what was inevitably to follow. In spite of Spohr's exquisite distribution of the instruments in his score, all the time we were hearing this *Siciliana*, the dear old *Pastorale* of Corelli's Nativity Concerto recalled to us, as a paragon of enterprise, in comparison. Next came the *Larghetto*, "in the style of Haydn and Mozart" (1780), a designation which, by the way, is nearly as curious as would be the title of a poem "in the style of Scott and Byron." The two composers are little nearer to each other than the two poets. Haydn's slow movements are cheerful, from the excess of healthy versatility; Mozart's expressive, from the presence of sentiment—call it not melancholy—which, though never luscious, is all-pervading. Spohr's *Larghetto* is neither fresh nor expressive: the idea, which is confined within the compass of four bars, and is, in itself, hackneyed to the last point of familiarity, has been produced and reproduced in every possible shape, till the ear sickens for a fresh thought—such sickening being aided by the monotonously rich harmonies from which the composer never escapes for one episodic moment. To this succeeded the *Scherzo à la Beethoven* (1810), a heavy movement, in G minor, in a moderately quick minuet time, with a trio of precisely the same manufacture in the major key—the slight piquancy of rhythm given to the former by the motion of two drums being all that could be accomplished to represent the brilliancy, the melody, the contrast, and the audacious wildness which, by turns exhibited, deprive the *scherzi* of Beethoven of all family likeness save in their supreme excellence. To this point, the audience had passed through the stages of respectful attention—patient toleration—resigned weariness. But the *finale* broke the spell. Forgetting that there exist any instrumental composers at the present period, (save Spohr,) that master's attempt at the music of 1840 resolves itself into a clumsy copy of Auber's Overture to 'Masaniello.' But whereas this prelude, which, be it remembered, is the work of an operatic and not an orchestral writer,—is animated with a grace, a buoyancy, a continuity of interest, a sprightliness of melody irresistible, though it may be unclassical—the Historical Symphonist bases his imitation upon a short melody, so old and heavy to boot, that even a Jullien or a Musard would reject it as worn

out; completely forgets the features of the school he professes to imitate—the captivating second subject—the long-drawn, stimulating *crescendo*—the brilliant *coda*; and the result is, a chaos of noise and frivolity, which may, indeed, have been meant as a satire on modern music, but could only be received as a satire upon Spohr's own pretensions to imbue himself with the spirit of any school save his own. This movement was received with a *tutti* of hisses. The composers of 1840 could hardly have put in a better vindication than Mendelssohn's overture to 'The Isles of Fingal,' which closed the first act. But we must pass this: we must pass, too, the Beethoven Symphony in F, with its *andante*, which was deservedly *encored*, and the exquisite trio to its minuet, which, for the first time in England, went correctly—to speak of Herr Molique, who made his appearance in the second act, in a very fine violin concerto, of his own composition. The Stuttgart artist is in the full vigour of his powers—but, in every respect, firmly and diametrically opposed to the newest school of violinism. His own intelligent, but massive features, are not free from resemblance to the picturesque Werter face of M. Artot, than his style, tone, and execution are distinct from the wallings, the spasms, the sighings, and the tremblings, which are far too apt—under the pretence of beauty and poetic feeling—to intrude into and destroy the artistic truth of the performances of that band, of whom Paganini is the instrumental, and Rubini the vocal idol. Firm in tone, exquisite in the management of his time—the longest sweeps and *arpeggi* being brought within the compass of the bar, with a triumphant coolness—deep in his expression, without the over-intensity of affectation, *naïf* and pointed when his quaint *finale* required it, without an atom of false grotesque or caricature—Herr Molique is indisputably one of those admirable artists whose works and performances make up the Palladium in which Music still maintains a healthy existence; and the enthusiastic reception and applause with which he was greeted, tells well for the sense and discernment of the English public. The solo in the first act was Weber's Concert Stück—performed in the very highest style of excellence by Moscheles. All the picturesque and passionate effects of that splendid composition, were rendered by the pianist with the apparent ease and spirit of improvisation—and the band seconded him with a firmness and delicacy which made the whole delivery of the work unique. It can hardly ever have been given better. We have but room to add, that the singers of the evening were Signor Tamburini, whose song—a trumpety air by Mercadante—was treated shamefully by the orchestra, and very ill received by the audience; Miss Birch, who gave Mozart's 'Non mi dir' fairly; and Miss M. B. Hawes, who narrowly missed an *encore* in Winter's 'Paga fui,' for the sake of a very remarkable and perfect shake executed by her on the lower *contralto* G. Mr. T. Cooke led, and Sir G. Smart conducted, this very interesting Concert.

COVENT GARDEN.—Mr. Charles Kemble concluded his engagement last night with the performance of *Hamlet*—too late for anything more than this mention of the circumstance; he played *Benedick* on Tuesday, to the satisfaction of one of the most crowded houses of the season—the Queen and Prince being present; and, though the *ars celare artem* was not exercised to the point of perfection, and the reading of the character was less spiritual than might be desired, still the noble-minded gentleman and the vivacious gallant were embodied with princely grace and manly breadth and freedom. Could one but lift a score of years from the veteran, how gladly would we hail his rejuvenescence! Mrs. Nisbett's *Beatrice* was sprightly and cordial, though not sufficiently free from levity; and Miss Montague's *Hero* was passive and lifeless. Farren is too knowing for *Demetrius*; but Kealey's *Verges* is a perfect exhibition of anile simplicity.

We are to have an "Easter piece" proper, at Covent Garden, and the fancy and elegance of the spectacle may be inferred from the taste and skill of the management. The Adelphi, too, threatens to amaze the holiday folk with an unprecedented array of pretty faces and legs.

International Copyright.—We mentioned, some weeks ago, in reference to this subject, that the Booksellers of France had done themselves honour by urging upon the legislature the propriety of waiving the question of reciprocity, as the basis of legislation, and at once assuming the initiative, by unconditionally denouncing, all piracy upon the literary property of foreign nations. Some of the leading publishers of Paris have now combined in addressing a letter to the principal publishing-houses of Europe, on this interesting subject, from which the following is an extract:—"The undersigned, representing the views of the principal French booksellers and publishers, are of opinion that the condition of reciprocity laid down as the basis of international literary right, will prove injurious at once to the cause of literature and to the trade. In fact, does this question concern an arbitrary and local treaty of commerce, or an imprescriptible and universal right? Are books an article of merchandise, whose production is to be favoured or checked according to the commercial exigencies of each country,—or are they rather individual creations, private property, to be, like other property, respected,—nay, having even a greater claim to that respect, inasmuch as they are, so to speak, committed in confidence to the good faith of the world? Therein lies the whole question. A convention, which should take reciprocity as its basis, would be a mere simple commercial stipulation, variable according to circumstances. What, in effect, were the worth of a clause, whereby each one should reserve to himself the right to pirate from those who should refuse a return of forbearance? What were it but the public and avowed justification of literary piracy, taking from us the right to brand and prosecute those who ruin the business of publication, and discourage the labours of literary men? The morality of the case demands a very different mode of proceeding. If piracy be an usurpation upon the property of others, let us have the courage at once, and openly, to avow it:—let us commence by setting to others the example of sacrifice, that we may thereby acquire the right of asking them to follow it. Actuated by these sentiments, the French booksellers addressed themselves to M. Villemin, recently intrusted with the Ministry of Public Instruction, demanding that he should head his intended project of law by a declaration conceived in terms like these:—"The literary property of foreigners is recognized in France, according to the usages of each separate nation; and the introduction into the French territories of all pirated works is absolutely prohibited." Germany has declared herself, loudly and often, in favour of the principle which we assert. England appears to attach as much importance to it as ourselves. We have seen reasons to believe that it will be freely admitted by Holland, Switzerland, Italy, Spain, Austria, and Russia. Even in America, many remarkable writings have been recently published against piracy, and the general mind is disposed to desire a restrictive legislation. In the existing state of things, publishers are discouraged from undertaking any publication of importance which might be likely to tempt pirates. Men of letters, despoiled of a large portion of the just price of their toil, shrink from labours of any great extent; and the public is thus deprived of those new creations to which the assurance of a possession of each man's property would certainly give birth."

Literary Associations.—A correspondent thus writes to us:—"A Mr. J. B. Revis was examined on Wednesday last before the Ludlow Election Committee. This person, according to his own report, had been an active agent for Mr. Clive at the last election, but in consequence of 'ill treatment,' appeared now as a volunteer witness to prove bribery against that gentleman. In the course of his cross examination it came out that Mr. Revis had taken the benefit of the Insolvent Debtors Act. 'My debts (he said,) were few; but I agreed to give large sums to contributors to the Gems of Literature, a work which I undertook to publish, and these liabilities swelled my apparent debts. While in London I lived in Burton Crescent, and projected a *Literary Association* which is now in progress, and I lived by the contributions of a few friends.' Can you give me any information about this literary association, which it appears is now in progress? What is the object, who are the parties engaged in it?"—We are sorry to say we cannot answer any one of these questions.

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